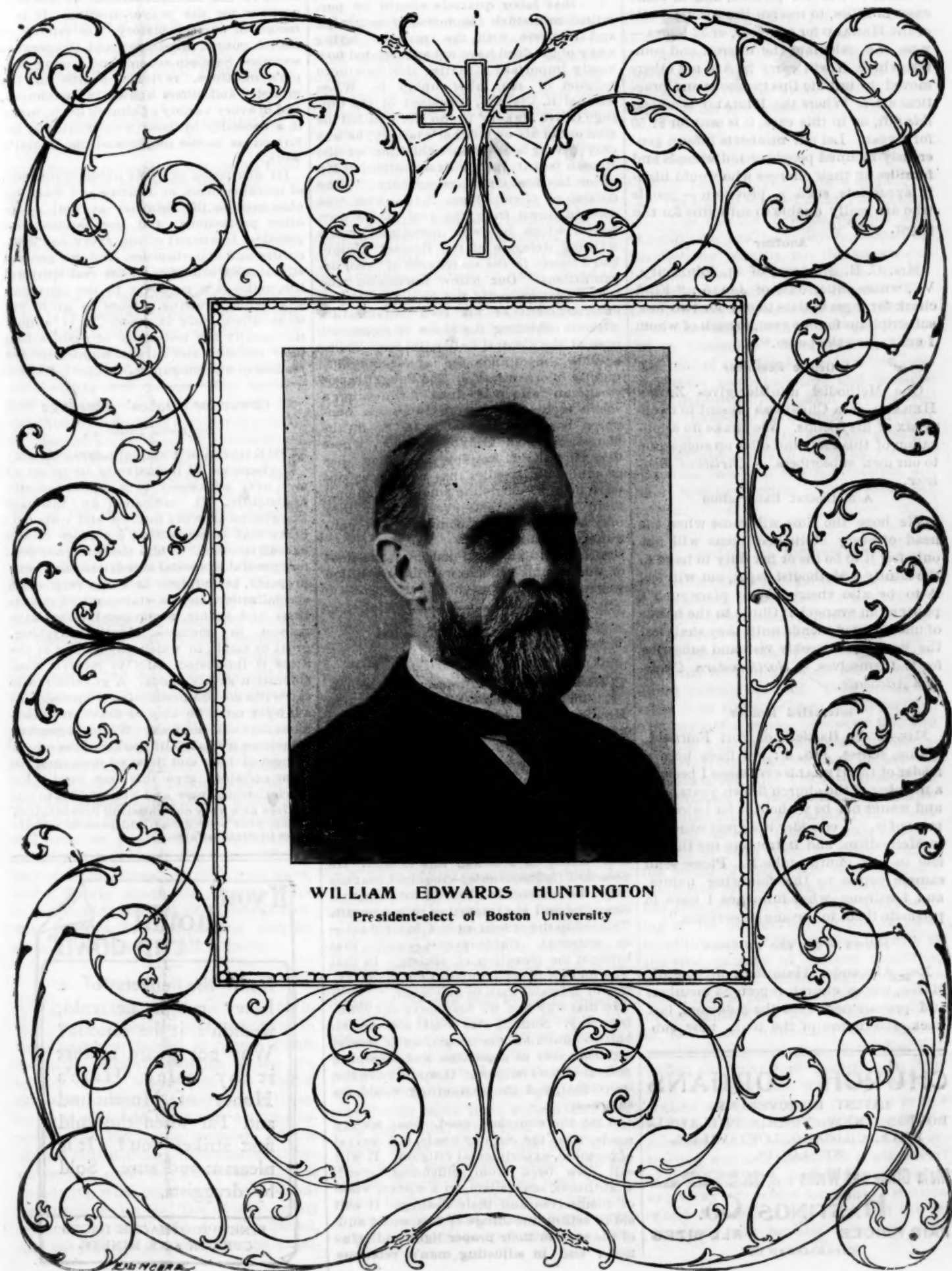


Zion's Herald

WEDNESDAY, JANUARY 13, 1904



WILLIAM EDWARDS HUNTINGTON
President-elect of Boston University

PUBLISHER'S COLUMN

What Better Way?

WHAT better way to do good than that which L. S. Sarett, of Athol, selects as one channel for using his beneficence—sending the HERALD as a New Year's gift to six people in the church of which he is an honored official member? For six persons, and in some cases families, to receive the weekly visits of the HERALD for one year, or 52 issues—who can calculate the interest and comfort which it will carry? Are not others moved to imitate this generous and practical act? Where the HERALD is a bona fide gift, as in this case, it is sent for \$1.50 for a year. Let our ministers inform generously-inclined people of individuals and families on their charges who would highly appreciate such a provision—people who are really unable to subscribe for the paper.

Another

Mrs. C. B. Simpson, of St. Johnsbury, Vt., writes under date of Jan. 5: "Find check for three dollars to pay for two new subscriptions for one year, to each of whom I am to give the paper."

A Gentle Reminder

One Methodist minister gives ZION'S HERALD as a Christmas present to twenty-six of his friends. We make no application of this fact, and offer no suggestion to our own subscribers. — *Christian Register*.

A Methodist Exhortation

We hope the time will come when the head of every Methodist home will not only feel it to be his or her duty to have in the family a Methodist paper, but will feel it to be also their duty to place such a paper as an evangel of Christ in the hands of unconverted friends until they shall feel the need of its weekly visit and subscribe for it themselves. — *Northwestern Christian Advocate*.

Interested Reader

Mrs. G. E. Bartlett, of Fort Fairfield, Maine, writes, Jan. 4: "I have been a reader of the HERALD ever since I became a member of the church fifteen years ago, and would not be without it for twice the price of it. I consider it a great educator in Methodism, and it troubles me that so few in our church take it. Please send sample copies to the following names, and I will use what influence I have to persuade them to become subscribers."

Shows What can be Done

Rev. Alexander Hamilton, of Sanford, Maine, whose church reports 85 members and probationers, sent the publisher, last week, the name of the tenth new sub-

scriber which he has sent in since October last.

Rev. R. J. Chrystie, of Craftsbury, Vt., whose church reports 95 members and probationers, has sent us seven new subscribers.

The Union Religion

From Philadelphia Ledger.

THOSE who characterize it as ghouliah that labor quarrels should be permitted to disturb the house of mourning and interfere with the reverent laying away of the dead have not appreciated how vastly important a matter this new-born religion of the labor union is. When Samuel R. Claxton, president of the Chicago Glove Makers' Union No. 4, called his men out of his own father's factory, he was only giving a modern exhibition of the Roman spirit in his exclamation, "My union has first claim on my duty!" The citizen of Glen Ridge, N. J., who was ordered down from the roof of his own house, which he was mending, by the walking delegate of the Roofers' Union, had a lesson in the sacredness of labor organizations. Our fellow townsman who found that he could not be a waiter in an entertainment of his own organization without offending the sense of righteousness of the Central Labor Union of Philadelphia understands the far reaching benignity of organization. The Poughkeepsie workman who was fined for getting a shave of his brother, an infamous non-union barber, understands it. So do the housekeepers of Holyoke, Mass., where the Household Employees' Union has promulgated its edict that cocks may not wash or iron. So do the smokers who pull their hats over their eyes for fear they may be photographed coming out of non-union cigar stores.

After all, it is a small matter, at the close of this troubled life, to wait for the union wagon.

What is Most Needed

From Pittsburg Christian Advocate.

THE greatest social reformer in the history of England was John Wesley. He did more to cure the ills of society, to promote domestic happiness and prosperity, and to elevate society, than any other man. And how did he do it? By lecturing on social subjects—on economics, sanitation, homemaking, etc.? By no means. His vision was more penetrating than this. He saw that the trouble was in the human heart, out of which proceed the issues of life. Hence he attacked this citadel. He preached righteousness—required that the heart be surrendered to God for spiritual cleansing and the imparting of a new life. This led to the reform of the individual—to personal righteousness—and that brought the elevation of society. In that way more was accomplished for the salvation of England than in any other.

In that way can we best serve our country today. Nothing else would accomplish half so much for the promotion of social righteousness as a genuine and sweeping revival of true religion. It would save the individual, and the community would be safe.

What the churches need, what society needs, what the country needs, is a revival of personal, experimental religion. It will call men back from selfishness, greed, worldliness, sensualism, to a correct view of themselves and their destiny. It will aid in setting the things of this world and of the next in their proper light and relations, and in adjusting man's relations

with his fellows. A revival of pure, undefiled religion is the thing above all else that we need.

The Church Paper

From Herald and Presbyterian.

THE church paper is an educator. It informs its readers as to the doctrine and work of the church. It is a weekly commentary on the Scripture which all study in the Sabbath-school. It has suggestions for the prayer-meeting. It is a record of current history. Its reports of church courts, missionary and temperance societies, Sabbath-schools and young people's meetings, revivals, deaths in the ministry and others known in the church, and of every variety of church news, make it a necessity to those who would be informed as to the progress of the Master's work.

Its discussion of great public questions, of moral reforms, of doctrine and duty, by able men in the ministry as well as in other professions and occupations; its practical treatment of the every-day difficulties and opportunities, and its general stimulating influence on the real spiritual life, make it a necessity to the Christian who, while growing, wishes to grow yet more abundantly in grace. It is almost universally the testimony of pastors that their efficient and earnest supporters are readers of church papers.

Governor Bates' Message

From Boston Transcript.

THE Governor's annual message is perhaps as all-inclusive in its terms as any ever addressed to a Massachusetts Legislature. It indicates an intimate knowledge of every interest and responsibility that comes within the scope of the executive office. While the Governor prefers general to special legislation, and very properly, he indulges in some very close specialization in his statement of conditions and in his recommendations with respect to changes. Hardly anything, great or small, in which any section of the State is interested fails to receive consideration at his hands. A governor who can write so comprehensive a message, as a lawyer must be able to draw an indictment that will not leak. While on general principles we have our doubts of the effectiveness of long and detailed messages, we must certainly give this one credit for much thoroughness and commend it to our readers as a very enlightening presentation of the year's progress and present conditions in State affairs.

If you should "run down"

from the effects of a heavy cough or cold, wouldn't it be serious? Why not guard against it by using Hale's Honey of Horehound and Tar when the cold first strikes you? It is pleasant and sure. Sold by druggists.

PIKE'S TOOTHACHE DROPS CURE IN ONE MINUTE.

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GEORGE E. WHITAKER, Publisher
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Black Sea Complications

RUSSIA has long desired, if possible, to take Constantinople, or at any rate to go past it with her warships. The Russian fleet in the Black Sea has been steadily increased of late years, until it now consists of 76 vessels. The keels of most of these warships have never furrowed the waters of the Atlantic or even of the Mediterranean, since the vessels are too large to be allowed to pass Stamboul under the existing convention, which dates from 1871. The Treaty of London of 1841 pledged the Sultan to prohibit the ships of any foreign Power from entering the Dardanelles while the Porte is at peace. This rule was confirmed by the Treaty of Paris of 1856. As a result of a Russian demand Turkey in 1902 allowed Russia to send four torpedo-boat destroyers through the Dardanelles. The Russian contention is that a "disarmed" vessel flying the commercial flag cannot be regarded as a warship. Great Britain regards this as a disingenuous device adopted in order to disregard the plain provisions of the treaty. If war breaks out between Russia and Japan, the former Power will probably renew its pressure on Turkey to get its imprisoned warships out of the Black Sea. It remains to be seen whether England will send its present home squadron to the Aegean to prevent this move. It is a poor rule that does not work both ways, and if Turkey allows the Russian ships to pass out of the Black Sea, Great Britain will probably insist that the English ships be permitted to pass in freely.

Marines at Seoul

DETACHMENTS of the "ever faithful" American marines have in times past been landed at various points in Central or South America for the protection of the interests of the United States, but latterly they have found themselves in some odd Pacific or Asiatic situations. At Pekin the members of the Marine Guard greatly distinguished themselves, and now the European world is wondering what the men in light blue at Seoul will be up to. The Korean army is known to be ill-paid and disaffected, and the presence of a guard for the Amer-

ican embassy is thought to be necessary. A serious outbreak of riotous violence at Seoul might seem to warrant Japanese intervention, and in view of possible complications in that quarter the Powers have ordered their several marine detachments to proceed to the Korean capital. The Japanese officials of the single line steam railroad between Chemulpo and Seoul declined to transport the Russian marines, ostensibly on the ground of lack of rolling stock; but the Russians, undiscouraged, marched overland to the capital. It is understood that the purpose of sending the American marines to Seoul ahead of all other marines was the desire to protect not only the American Legation, but also the property of the Chemulpo electric railway and light works, in both of which Americans are largely interested. So commerce dictates the policies of diplomacy.

Avalanche on Mount Rainier

MOUNT RAINIER was discovered by Vancouver in 1792 and was named for Rear Admiral Rainier, R. N. In recent years an attempt has been made to fasten on it the name of Mount Tacoma. The southeastern peak of the mountain (which is sixty miles southeast of Tacoma, Washington) recently tumbled down the mountain side into the valley. Mount Rainier is 15,000 feet high, and has a glacial system consisting of fifteen distinct glaciers, several of them being situated on the southeast slope. In a crater several hundred feet in diameter in the highest peak, known as "Columbia's Crest," mountain climbers have been accustomed to spend the night. Sulphurous fumes and steam are always rising from this crater, keeping it free from snow the year round.

Exports to Japan

IN view of the prominence which Japan is at present assuming as a topic of world-wide interest, it is timely to refer to figures prepared by the Department of Commerce and Labor which show that in the six months ending June, 1903, the imports into Japan from the United States for the first time exceeded those of the United Kingdom, amounting to 24,950,498 yen as against 23,803,656 yen from the United Kingdom. In 1881 the imports into Japan from the United States were less than two million yen, as compared with more than sixteen millions from the United Kingdom. In 1881 the United States furnished less than 6 per cent. of the imports into Japan, and the United Kingdom furnished over 52 per cent. In 1902 the United States furnished 17.9 per cent. of the total imports, while in the six months ending with June, 1903,

this country supplied 15 per cent. of the total imports. One cause of the reduction in imports from the United States into Japan since 1901 is the fact that that country is in recent years buying more largely of her raw cotton from India.

Half-year Report of the Treasury

THE half-year ends with a surplus in the United States Treasury of \$8,433,667. The balance between receipts and expenditures has curiously fluctuated in the last six months, but this seesaw exhibit is due more to variations in expenditure than to variation in income. Expenditures have risen as high as \$51,968,000 in October and fallen as low as \$32,248,000 in December. Compared with the first half of the fiscal year 1902-1903, expenditures have increased and receipts have diminished. Internal revenue receipts, however, have more than held their own. With the constant advance in population and in capacity for consumption internal revenue receipts are likely to show a certain increase from year to year.

Control of Consumption

SURPRISE was excited at a recent meeting of the New York Academy of Medicine when Dr. W. Gilman Thompson declared that within the past decade in the State of Massachusetts alone the mortality from tuberculosis has been reduced exactly one-half. Conclusions derived from statistics seem to support Dr. Thompson's assertion. Between 1890 and 1900 the population of Massachusetts increased from 2,093,889 to 2,855,346 — a net gain of 791,457. Yet notwithstanding this increase of population the number of deaths from consumption in Massachusetts between 1885 and 1902 shows a decline of from 5,955 to 4,685. During the period of fifty years since 1853 the death-rate per ten thousand in this State has declined from 42.7 to 15.9. The lessening of the death-rate from consumption constitutes one of the marked features of the vital statistics of civilized countries. A noted British medical expert has declared that if the present rate of decrease in the mortality of the "white plague" is continued uniformly, consumption should wholly disappear from England during the next half century. In England the death-rate per 10,000 has decreased steadily from 23.1 in 1893 to 15.9 in 1902. The lesson of these figures is that consumption is controllable, and its extinction will be a beneficent achievement of medical science, comparable to the doing away of yellow fever from sections where formerly it prevailed, and the redemption from malaria — through sani-

tary engineering — of regions which once were notoriously malarial.

Discovery of a Thalattosaurus

IN the fossil beds of Shasta County, California, which have proved so prolific in the production of the remains of prehistoric animals, Prof. John C. Merriam of the University of California has discovered a remarkable specimen in the shape of an animal which appears to have been of a family entirely unknown to paleontologists, and has been named the "thalattosaurus." The fossil is that of a huge sea lizard, and is estimated to have been at least seven feet long. Originally it was a shore form, but became after a long period a marine animal. According to Professor Merriam the remains represent not only a new species, family and genus, but as well a new order. The discovery is likely to attract the attention of scientists very generally.

Japanese Contentions

ACCORDING to a high Japanese authority, Japan, while recognizing Russia's special interests in Manchuria, desires to regulate, once for all, all questions in the Far East in the interest of future peace and tranquillity. To this end Japan has made the following proposals: Russia and Japan shall mutually respect the independence and territorial integrity of China and Korea, shall recognize reciprocally, Japan the special interests of Russia in Manchuria, and Russia the special interests of Japan in Korea, and shall engage mutually not to infringe the commercial rights and immunities acquired by Russia in Korea or by Japan in Manchuria. In making the latter proposition Japan desires not only to protect her own rights in China and those of Russia in Korea, but also to consecrate by the principle of equality of treatment the commercial rights of all nations in Korea and China. Russia as a counter proposition has suggested the creation of a neutral zone comprising almost a third of Korea. This, Japanese statesmen consider to amount to a practical sequestration of the northern part of Korea.

Army Promotions

THE President sent to the Senate last Friday a long list of nominations of officers for promotion in the Army. Major-General Adna R. Chaffee heads the list, who is nominated to be Lieutenant General in place of General Young, who is to be retired from service. Brigadier Generals Kobbe, Sanger, Bates, Randolph and Gillespie are nominated for the rank of Major General. Most of the officers promoted to the rank of Brigadier are to be retired soon after confirmation. General George L. Gillespie is to be the permanent Major General, and Colonel William S. McCaskey and Albert L. Mills are to be the permanent Brigadiers. General Gillespie is a veteran of the Civil War, and wears the medal of honor. Colonel McCaskey is also a Civil War veteran of long service. Colonel Mills, whose real rank is only that of a cavalry captain, was badly wounded near President Roosevelt while steadying the "Rough

Riders" at Las Guasimas, and was appointed by President McKinley superintendent of the West Point Military Academy, a position which carries with it the courtesy title of Colonel. Colonel Mills is No. 249 on the list of captains, and if his promotion to a Brigadier General is confirmed, will jump some 356 Majors, 124 Lieutenant-Colonels, and 105 Colonels. He is an officer of sterling worth, and has gained for himself an enviable reputation as superintendent of the Military Academy.

Viking Votive Sun Chariot

A VIKING votive sun chariot discovered in a peat moor in the island of Seeland has recently been placed in the museum in Copenhagen. The chariot is in the form of the sun, and is of bronze, picked out with gold to give expression to the sun's rays. It rests on six half-wheels, and is drawn by the horses of the sun. In its details it preserves that form of the sun myth which is common to many nations and peoples. Its antiquity is fixed at about 3,000 years, dating from about 1,000 years before Christ, and it evidently formed some part in the worship of the early Scandinavians, having had for them a sacrificial significance. The chariot is thirteen and a half inches long by eight and a half inches wide, and could easily have rested on even a small altar.

Cleveland "Boom"

A CLEVELAND "boom" was started by Richard Olney at the McClellan harmony dinner given in New York last week. Both Mr. Cleveland and Judge Parker declined invitations to be present, thus avoiding what might have been an embarrassing situation. The dinner was conveniently held at a date too early to allow of the presence of William J. Bryan. Mr. Olney has stirred the whole Democratic Party, though not wholly to a note of approval, by his nomination of Mr. Cleveland. In New England he is thought by many to have erred in judgment in seeming to get in the way of his own "boom," while in New York he is blamed for his lack of "political sense" in seeking to revive the Cleveland "boom" at this time. From the South and West come many sounds of protest at the attempt to push Mr. Cleveland forward again. In many other quarters, however, the revival of the Cleveland idea has been hailed with satisfaction, and it is evident that Mr. Cleveland, while not perhaps a popular man, is yet idealized by many sturdy Democrats who consider that he is the reincarnation of Jeffersonianism and a Daniel who must be induced to come a third time to judgment.

Porto Ricans Admitted

IN an opinion delivered by Chief Justice Fuller the Supreme Court of the United States decided last week that citizens of Porto Rico are not aliens of the United States, and that they are entitled to enter this country without obstruction. The opinion was delivered in the case of a Porto Rican woman to whom in 1902 admission to the port of New York was denied on the ground that she was likely to become a public charge. The decision was

based entirely on the Immigration Act of 1891, and took the ground that the Porto Ricans owe allegiance to the United States and to no other Government. The court did not agree with the counsel for the Government that the test of the woman's rights was citizenship, but declared that the question was rather that of alienage, and affirmed that the question was the narrow one whether the woman was an alien within the meaning of that term as used in the Act of 1891. The Supreme Court held that that Act relates to foreigners as respects this country, and that citizens of Porto Rico, whose permanent allegiance is due to the United States, are not "aliens," and upon their arrival by water in United States ports are not "alien immigrants." This decision is thought to be a step toward a more decided recognition of the rights of Porto Ricans in the United States.

Floating Dock for Durban

A BULKY 8,500-ton floating dock has just left a ship-yard at Wallsend-on-Tyne, England, for the port of Durban, to which it is being towed. The extreme length of the dock is 475 feet, and its width is 96 feet, 2 inches. The dock can accommodate vessels up to 68 feet beam, and while still retaining a free-board of 4 feet, 3 inches, can take a vessel drawing 23 feet over keel blocks 4 feet high. The dock proper consists of three pontoons and two side walls, to which the pontoons are connected by means of movable joints, so that any of the pontoons when required can be removed and lifted by the dock itself, thus making it self-docking in all its parts. The machinery consists of separate but identical installations in the side walls, and comprises two boilers and two pumps on each side. The dock is divided into 44 watertight compartments. It has been fitted with a very complete electric installation, enabling work on ships to be carried on both night and day. Accompanying the dock, carried on its deck, is a "floating workshop" nearly 130 feet long with a breadth of 40 feet and fitted with twin-screw engines. The "shop" will be used in conjunction with the dock. The combination of these two vessels constitutes a complete portable dockyard, capable of dealing with all ordinary breakdowns and mishaps to ships.

Prevalence of Pneumonia

THE pneumonia season is now at its height, and New England is in the heart of the pneumonia belt. In the two largest American cities in a single week lately the death-rate from pneumonia broke all previous records. In Chicago there were 139 deaths and in New York city 172 deaths in one week, from that disease, which for some years past has been achieving a deadly supremacy among pulmonary diseases. While in New York city the past year the general death-rate has been the lowest in a century, the rate for pneumonia has shown no decline, that disease carrying off nearly 9,000 persons. Overheated and underheated cars are in part to blame for this state of things. A larger amount of out-door walking with its consequent hardening process would

probably be beneficial to many people who possess sufficient physical stamina to respond to the sharp invigoration of the atmosphere. In these days when long trolley rides may be taken for a nickel, many persons neglect exercise, and practically de-acclimatize themselves by remaining indoors in poorly ventilated or overheated rooms the larger part of the day. There is danger, of course, in the other extreme of over-exposure. Between the two poles of torridity and frigidity the average man, if he would escape pneumonia or other serious pulmonary troubles, must endeavor to steer with the best judgment he can command.

Russian Policy in Manchuria

THE Russian Government has informed the Powers that it will fully respect the rights any nation possesses in Manchuria under treaty stipulations with China. This declaration meets the persistent contention of Japan for a definition of Russia's policy in Manchuria, without seeming to deal with Japan exclusively. By expressing her willingness to observe the treaty rights of all the Powers in Manchuria, Japan included, Russia shrewdly removes from the negotiations one of the points upon which Japan counted for the moral support of other Powers, and wherein she especially had the sympathy of the United States and Great Britain. The Russian declaration is tantamount to affirming that Manchuria lies without the jurisdiction of both Russia and Japan. It is stated on high authority that in the event of a war between the Russians and the Japanese the Triple Alliance will remain neutral.

Answer of Senator Smoot

SENATOR REED SMOOT of Utah submitted to the Senate Committee on Privileges and Elections last Saturday a detailed answer to the charges against him. He denies the allegations that he is a polygamist, or that he is bound by some oath which is inconsistent with the oath required by the Constitution, which was administered to him before he took his seat as Senator. He holds himself bound to obey and to uphold the Constitution and laws of the United States, including the condition with reference to polygamy upon which the State of Utah was admitted into the Union. Senator Smoot denies that he is one of the alleged "self-perpetuating body of fifteen men, or that there is any such body of men, or that the followers of the Church of Latter Day Saints accord the right to said supreme body to claim supreme authority to shape the belief or to control the conduct of those under them, or that the church itself claims or exercises any such alleged rights, or inculcates a belief in the practice of polygamy or connives at any violation of the laws of Utah or the United States." Mr. Smoot further alleges that since the manifesto of President Wilford Woodruff in 1890, neither a belief in nor a practice of polygamy has either been taught or encouraged, and declares that where polygamy has been continued since that manifesto by some it has been on the sole responsibility of such persons and subject to the penalties

of the law. He quotes statistics showing the number of polygamists in the Mormon Church in 1890 to have been 2,451; in 1899, 1,543; in 1902, 897; and in February, 1903, 647. In his judgment there are at the present time but 500 polygamists in the church. He says that the only accepted standard works of the Mormon Church are the Bible, the Book of Mormon, the "Pearl of Great Price," and the Doctrine and Covenants, together with the Woodruff manifesto. So far as quotations are correctly made from the foregoing books in the indictment brought against him, Mr. Smoot makes no complaint, but he denies the construction placed upon the quotations by the protestants.

Diplomacy Reasserts Itself

THE difference between Russia and Japan, after reaching an acute stage involving strenuous preparations on both sides for war, has reverted again to the diplomatic phase, and the expectation now is that war, if it comes at all, will not be declared for several weeks. The terms of Russia's last note have had a quieting effect on Japanese statesmen. Japan has informed Germany that no Japanese troops have been landed in Korea, and that Japan has no intention at present of sending any troops into the Hermit Kingdom. The general public in Russia appears to take little interest in the questions at stake in Manchuria. The Russian press in the Far East has been endeavoring to arouse public sentiment by calling the Japanese the "Jews of the Orient" and by emphasizing the existence of the "Yellow Danger." Great alarm over the general situation is felt in China, where a repetition is feared of the scenes of pillage and murder which made the year 1900 memorable. It is feared that Russia will immediately occupy Peking should China join Japan in a war against Russia.

Facts Worth Noting

Rotary doors in hotels and buildings are no longer to be allowed in Berlin, the German capital, because of the obstacle they present in case of fire.

The Austrian Government has undertaken to exterminate malaria on the coast of Istria. Several stations have been established at which quinine is furnished free. The patients are carefully screened so as to prevent mosquitoes from spreading the infection.

A zoölogical and anthropological expedition to the frontiers of Peru and Bolivia, which has been arranged by Baron E. Nordenskjöld, sailed from Southampton last week. The expedition will fit out at La Paz, and thence cross the Andes. Baron Nordenskjöld expects to spend eight months in studying the hostile forest Indians of whom little is known.

The Fall River steamer "Priscilla," while feeling her way toward her dock at Newport, during a fog, on the trip from New York to Newport last Friday, struck bottom near the Lime Rock Lighthouse, but suffered little injury and was later in the day towed off. Perfect discipline prevailed, the water-tight compartments were immediately closed, and the passengers were quietly landed after daylight by a small steamer running from Newport to

Jamestown. The accident is attributed to the inability of the officers to hear the usual harbor fog signals.

Karl Alfred von Zittel, the noted paleontologist, president of the Academy of Sciences of Munich, died last week.

Charles Foster, ex-Secretary of the Treasury and ex-Governor of Ohio, died in Springfield, O., last Saturday. His ancestors were of New England descent. In 1889 President Harrison made him chairman of a commission to negotiate a treaty with the Sioux Indians.

The delay in the reception of the statue of Frederick the Great, presented by Emperor William to the United States, is due not to the indifference of the Washington authorities, but to the fact that work on the War College has not progressed far enough to permit of its safe keeping, should the statue be now set up on the grounds where the new buildings are in course of construction.

Sir William Crookes has invented an instrument which he calls a "spintharoscope" for the purpose of observing the small luminous particles which radium constantly emits. The instrument is costly, however, and is used only by a few experimenters. The light emitted by a tube of radium is a faint one, simply a bluish white to a violet glow or phosphorescence, and is insufficient to produce a photograph in a few minutes. To take a photograph several hours, or even days, are necessary.

The Blackstone Memorial Library was formally presented last week to the Chicago Library Board by Mrs. T. B. Blackstone, the donor. The building is of Ionic architecture, 110 feet long and 60 feet wide. The book-stacks are of sufficient capacity to hold 30,000 volumes. The building cost \$250,000, and is given as a memorial to the late T. B. Blackstone, formerly president of the Chicago & Alton Railway.

Francis Wayland, formerly dean of the Yale Law School, died in New Haven, Jan. 10. Dean Wayland did a great work in organizing the Yale Law School, in promoting the study of social science, and in taking a leading part in Connecticut politics for upwards of thirty-five years. He was the third Francis Wayland in direct succession. He was for some time president of the American Association of Social Science.

The instances in coastwise navigation of late years in which barges have broken away from tows have been so numerous that one of the large towing companies has decided to equip one of its tugs with the wireless system. It is hoped that with tugs having on board such an equipment it will be possible, in case of accidents at sea, to notify the agents of the fact and to obtain assistance within a short time.

The steamer "Clallam," plying between Seattle and Victoria, and bound for the latter port, was overwhelmed by huge seas and sank in the Straits of Juan de Fuca last Friday night. Some fifty passengers perished. The lifeboats were launched and filled with passengers, but they were swamped within sight of those who remained on the vessel.

Seventeen persons were killed and many were injured as the result of a head-on collision, Jan. 6, on the Rock Island Railroad. The California and Mexico Express, running at a high rate of speed, ran into a stock-train near Willard, Kansas. The engineer of the express train apparently mistook a train standing on the siding at Willard for the stock-train which was to be passed at that point. The accident illustrates anew the danger of traveling on a single track road unprotected by block signals.

WHO SHALL TELL?

THE late Dr. Henry Clay Trumbull once wrote: "I have been for more than twenty-five years an editor of a religious periodical that has had a circulation of more than 100,000 a week during much of the time. Meanwhile I have published more than thirty different volumes. Yet, looking back upon my work, in all these years, I can see more direct results of good through my individual efforts with individuals than I can know of through all my spoken words to thousands upon thousands of persons in religious assemblies, or all my written words." It may be that the emphasis in this observation was intended to be put upon the word "see," and if so, the remark is strictly true. The preacher, the editor, and the author do not as a rule "see" the good that is being accomplished by what they say or write, although sometimes welcome reminders that minds have been stimulated or hearts have been touched are brought to them in various ways. But if Dr. Trumbull meant to contrast the written method of doing good with the individual mode, to the disparagement of the former, as was perhaps the case (for the quotation is taken from his excellent work, "Individual Work for Individuals"), what he says can hardly be allowed without qualification. The success attained with an individual is often but the visible reaping by one worker of the cumulative efforts of a large number of people who before him, by word or pen, have influenced that soul.

There is far too little personal work for souls, but it is extravagant to say that he who "wins" one soul by direct suasion does more than they who reach weekly thousands or tens of thousands by voice or pen. It would be far more difficult, if not impossible, for the individual to work for the one if some other individual did not work for the many. Both the general and the particular methods are requisite. Happy is he who can unite the ministry of multiplied power — through the pulpit and the press — with the ministry of particularized sympathy, in drawing men "one by one" to Christ. However generalized and impersonal the greater part of the work of many public servants may be, it is always possible between times, in the intervals of the office routine or of literary activity, to grasp the hand of some brother whom love may bring to Christ, or to give a word of timely warning to some habituated sinner whose lamp of life has almost ceased to burn.

CHRIST DIED FOR OUR SINS *

THE last word on the Atonement has certainly not yet been spoken; perhaps it never will be, for the subject is great, while language is lame and the mind of man very limited. But we think there has been considerable progress toward a completer, more intelligent, more satisfactory statement of the doctrine; and the book noted below marks a forward step. It is a frank, earnest en-

deavor, by one every way competent, to commend the Atonement to the human mind, as that mind has been determined by the influences and experiences of modern times; that is, by the spirit of scientific research, by idealistic philosophy, by the historical temper, by the requirement that everything shall be based on experience and ethically construed. The author aims to present his subject so that it shall excite the least prejudice and find the most unimpeded access to the mind of the present generation.

We say that Prof. Denny is competent for this large task — at least as much so probably as any one now in sight. His previous writings show this, notably the most recent, "The Death of Christ," the most important work on the subject issued for a long time. The present volume, which has already been delivered as lectures and printed in the *Expositor*, is intended to supplement the former. It shows a refreshing mastery of the theme. We will give, briefly, some of his positions and expressions:

The glory of the Atonement is that it manifested the righteousness of God, it demonstrated God's consistency with His own character, which would have been violated alike by indifference to sinners and by indifference to that universal moral order, that law divine, in which alone eternal life is possible. God's love was under a necessity to manifest itself in a particular way if God was to be true to Himself and to win the hearts of sinners for the holiness which they had offended. It was only by this great cost that God's love could assert itself in the souls of sinful men as divine and holy love. That repentance on which alone forgiveness could be freely bestowed is, in its ultimate character, the fruit of the Atonement. Repentance is not possible apart from the apprehension of the mercy of God in Christ. Forgiveness, according to the New Testament, is neither to be accounted impossible nor taken for granted. It is mediated to sinners through Christ, and specifically through His death. It was possible for God to forgive only through a supreme revelation of His love, made at infinite cost and showing an inexorable divine reaction against sin. God would not do justice to Himself if He did not show His compassion for sinners, nor would He do justice to Himself if He displayed compassion in a way which made light of sin or ignored its tragic reality. He must be true to Himself as the author and guardian of the moral constitution under which men live, or He ceases to be God.

There is thus a *divine* necessity for the Atonement — God can only forgive in a way that shows Him irreconcilably opposed to evil — and it is the recognition of this necessity, or a failure to recognize it, which ultimately divides interpreters of Christianity into evangelical and non-evangelical. But it may also be freely admitted that there is a *human* necessity for the Atonement; in other words, that apart from it the conditions of being forgiven could no more be fulfilled by man than forgiveness could be bestowed by God. Nothing less than the demonstration of God's character seen in the death

of Jesus, the God-man, would have been sufficient to touch sinful hearts to their depths. Man cannot produce true repentance, repentance *toward God*, whenever he will, out of his own resources. It is the fruit of grace; it comes from the cross; it is the reaction towards God produced in the soul by this demonstration of what sin is to Him and of what His love does to reach and win the sinful. So the death of Christ was both a human and a divine necessity, but the divine necessity is the fundamental one, for the revelation at the cross must, first of all, be true, exhibit the real relation of God to sinners and sin. Christ's life enters into the Atonement only as it is pervaded from beginning to end by the consciousness of His death. There was death in all His life; His life was part of His death.

Professor Denny reckons Anselm's "*Cur Deus Homo*" to be the truest and greatest book on the Atonement that has ever been written.

PRIDE AND RACE SUICIDE

MANY factors enter into the much-discussed question of "race suicide" and the probable outcome of the process. It is over half a century since attention was called, by publications by physicians and others, to the declining proportion of people of English stock in the older portions of the country. Warnings have been no more potent than breath against the wind to prevent the steady progress of the tendency. Official returns of Massachusetts, published within a few days, show that the birth-rate has reached a lower point than ever before.

Recent inquiries by an active worker for the restriction of immigration, who fears serious consequences to our civilization by the inroads of ignorant people from southern Europe and Asia, show that on the part of people of the English stock social pride is a material factor in small families. This inquirer finds that people whose ancestors a hundred years ago were engaged in certain manual occupations for their living, and occupied an entirely respectable position in the community, now regard such positions as not sufficiently respectable for their families to fill. With one or two children to educate, the parents are able to keep them above these so-called mental occupations. With large families, the parents would be unable to prevent their children from being thrown to some extent upon their resources. Such children would be obliged to work with their hands more than these modern parents regard as respectable. Therefore families are small.

This change of occupation arises from immigration. Naturally poor immigrants take the most available occupations they can find when they arrive. The older residents abandon those occupations, devote themselves to those with less hard manual labor and more brains, and come to look down upon their former positions. The first stage of this movement was the incoming of the Irish.

But there are curious facts further bearing on this point. In spite of the large Irish families, investigations in a part of Boston prove that the Irish race is following in the steps of the English. The

*THE ATONEMENT AND THE MODERN MIND. By James Denny, D. D., Professor of New Testament Language, Literature and Theology, United Free Church College, Glasgow. A. C. Armstrong & Son: New York. Price, \$1, net.

numbers of children in Irish families in the second and third generations are not as large as in the first. Census figures of Massachusetts, issued only a few weeks ago, show to what a remarkable extent the Irish are pushing into every trade and occupation. Far in advance of any other race, even English immigrants, as proved by percentages, they are making their way into mercantile life and into the learned professions. That is, they are following the footsteps of the English. Following the Irish immigrants, French Canadians came in and took low positions. Still later came the Italians, building railroads, digging sewers, and doing the class of work which was formerly the function of the Irish. Precisely the same course has followed the Irish as occurred with the English immigrants of early days. With the rise in the scale has come the diminution of the Irish families.

Another fact proved by the Massachusetts census returns, which is doubtless true in all the other States, is that there is as yet not much intermixture of foreign stocks. As the head of the census expressed it, "the currents flow along peacefully side by side, with but little mixture at the edges." Some five or six per cent. of the whole are of mixed foreign parentage. The tendency to intermarry increases very slowly with the length of residence in this country. This slow movement seems to point to a future when the upper crust of English, reinforced by the Irish, will blend together, leaving the lower strata occupied by the foreigners of more recent arrival, who have not this false pride of position, and who will continue — judging by the present — to have large families.

But there are counter influences. One is the rapid progress of invention, whereby much of the hard manual labor of former generations is done by machinery. The man who used to hold a plow now rides on the machine, taking it easily and doing much better work. Science is transforming the aspects of some occupations. Further than this, there is the tendency of wealth to redistribute itself, which is recognized in our proverb that "in the United States it is only three generations from shirt-sleeves to shirt-sleeves." Another influence is the spirit of democracy, and there is where the rub comes. How much of it is there now? Will it tend to increase or to diminish? Sheer social pride is admittedly, in some cases, the cause of "race suicide." Will all our American declamation about "the dignity of labor" convince us that we believe half of what we say? Or is it merely a bit of humbug which we comfort ourselves with as long as our personal noses are on the grindstone, while every one of us takes the first opportunity to get away from labor?

Other questions arise: Is the crowding up process exerted by the poorer races to continue indefinitely? Does "race suicide" mean that the race will disappear, giving way to its successor, or that there will be found a minimum point where the race can easily hold its own and perpetuate its numbers, still holding its position at the social and economic top of the community? Is the population to be stratified by races, or will future factors in world-communication, in industry, and in

Christian equality, regardless of race or social position, mingle the people into a more homogeneous mass? The developments of the present seem to prove that the problem of race continuance is by no means a simple one, but that factors enter into it whose potentiality is still unknown. One fact is demonstrated, namely, that preaching on the subject has done no good whatever, as far as statistics reveal.

Face Not an Index

CHARACTERISTICALLY fine writing is that by Goldwin Smith in the December and January issues of the *North American* on "Mr. Morley's Life of Gladstone." In describing Gladstone's appearance, the writer says: "His eye was extremely bright, though in the rest of the face there was no beauty or even refinement." In a single sentence Mr. Smith dispels the notion, so generally prevalent and so often emphasized, that the face invariably mirrors the life within. It is time that this conception was questioned and its injustice shown. Many of the noblest and ablest people we have known gave as little evidence of it in their faces as did Gladstone. Of the purest mind, the most delicate tastes, a lifelong student and advocate of the best things, profoundly religious, nevertheless Mr. Smith says of him whom he knew intimately and so loved and revered: "In the face there was no beauty or refinement."

The favorable impression formed from the first glance at many faces has had to be revised later in more than one instance; while some of the truest saints we have ever known wore no aureole, some of them even being repellent at first sight. To pronounce judgment upon people whom we do not know from a casual glance at the face is as uncharitable as it is incorrect.

The Great Teachers

IN the autobiography of the late Prof. Joseph Le Conte, just published, occurs an interesting picture of Prof. Agassiz, that prince of instructors. When the young Le Conte and a fellow student by the name of Jones arrived in Cambridge, they at once applied to Agassiz for work. The first task that Agassiz set the young students was characteristic of the man. He pulled out a drawer containing from five hundred to one thousand separated valves of Unios, of from fifty to a hundred different species, all mixed together, and said: "Pair these valves and classify into species; names no matter; separate the species." "He left us alone," says Prof. Le Conte. "We worked on those shells for one whole week, the Professor looking at our work from time to time, but making no remark. Finally we told him we had done the best we could. He examined the results carefully and was much pleased."

This was only one example of Agassiz's method of teaching, which he consistently carried out, supplementing it with occasional long talks, scattering invaluable suggestions broadcast with a free hand. Commenting on this, Professor Le Conte, himself a distinguished teacher, says: "There are two types of great men: those of one class are great by the quantity and importance of their work, but when one comes in contact with them and measures them intellectually, they seem of ordinary stature — their work is greater than themselves, though surely patience and persistence are admirable qualities that should be added to their work in estimating their greatness. Those of the other class, the

never they are approached the greater they grow — they are themselves greater than all their visible results. These are the great teachers; their spirit and enthusiasm are contagious; their personality is magnetic. They not only think intensely, but they are the cause of thought in others. Agassiz was pre-eminently of this latter class." It is a lesson which the colleges are slowly learning that the pedant is not necessarily the pedagogue, and that the ability to impart knowledge is quite distinct from the ability to acquire it. Men like Agassiz are rare, but it should be the aim of educational institutions so far as practicable to get hold of that type of man — who may or may not be a "Ph.D." — for promotion to positions of influence on their faculties.

Russian or Japanese Ascendancy

IT is a matter of profound regret that Russia, while it is called a Christian nation and goes so far as to make the Greek Church practically an established church, should exhibit before the eyes of the "heathen" Japanese such an example of stealthy advance, territorial covetousness, and duplicity in diplomacy. The Japanese will hardly respect the type of formal Christianity represented by the Russian oligarchy. They will hardly receive Admiral Alexieff as an apostle. At the same time, if war should come, it does not follow that it would be as well for the world for the Japanese to overrun eastern Asia as it would be for Russia, with all her faults, to become dominant in the Far East. For Japan is mostly heathen, just as is China, and if these two races should awake to their own military possibilities and join hands in perpetuating a militant paganism in the Far East, civilization might suffer seriously, and the hands on the clock of history be turned back several figures. After all, Russia has the Bible, though it is overlaid by an immense amount of ritualistic rubbish — and, by the way, the common people in Russia read the Bible more commonly and devoutly than do Roman Catholics — and the Christianity of Russia is better than none at all, for it is capable of development in future years. We may regret that Japan does not come into close contact with a nobler type of Christianity than that which is roughly and rudely figured forth by Russia, but one would hesitate before expressing a desire that Japan should sweep the whole of the Far East and set up on every hand the idol in place of the "eikon."

More Work of "Destructionists"

PROFESSOR WELLHAUSEN, who has hitherto confined his revolutionary and destructive criticism mainly to the Old Testament, has now invaded the New Testament. The *Christian World* (London), in referring to the work, says:

"It is a translation of the Gospel of Mark with notes. Why it has been prepared, why the writer has left familiar fields for what is to a large extent new ground, is not in the least explained. There is no preface, no introduction, no table of contents, and no index. The book opens with the first verse of the Gospel, and closes with a note on the last and a correction. Whatever its motive and purpose, it is a notable production, exhibiting the varied learning, the scholarly acuteness, the lively style, and the confident, almost imperious, bearing with which Old Testament students have long been familiar. The plan is simple. The Gospel is broken up into ninety sections, and each section is followed by the notes concerning it. The appendix to the Gospel (16:8-20) is not given, is not even mentioned. The words 'for they were afraid' are believed to be the close of the work. 'Nothing has been lost; it

would be a pity if anything came afterwards.' In regard to the Greek text considerable deference is shown to the authorities generally known as Western. . . The following are a few of the Western readings which have been adopted: In 4:39, 'He rebuked the wind;' in 5:41, *rabitha* for *talitha*; in 9:7, 'overshadowed Him;' and in 14:48, 'Have ye come out against a robber?' (omission of 'as'). Now and then conjectural emendation has been hazarded. The rendering, as a rule, calls for little comment, but is occasionally striking. The man with a withered hand, for instance, is said to have had 'a stiff arm.' In the explanation of the parable of the sower (4:15) the punctuation is peculiar: 'These are they by the wayside: where the word is sown,' etc. The words before the colon state what is to be explained. The most remarkable rendering is in 7:19, where the Greek word *aphedron* is translated 'intestine.' The treatment of the narrative is very free. Passages or phrases are rejected as later additions without scruple. Our Lord's alleged description of Himself, for example, as 'the Son of man' is held to be unhistorical. The designation emanates from the church, not from the Master. Even more startling are the views propounded about the Last Supper. It was not connected with the paschal meal, for the passover did not begin until Saturday. It was not meant to be repeated."

Does this indicate that the destructive critics are to invade the New Testament, as has been threatened? If so, we trust that our readers will not experience any alarm. As we have before so often declared, we have no sympathy with this rash and rank school of Biblical critics. Their very extreme views render them harmless.

Becoming a Mission Field

IT seems well nigh impossible to make the general American public understand the tremendous changes in population and local conditions which are taking place in New England, and the serious effect which is produced thereby upon all Protestant denominations. The *Congregationalist* of last week brings the matter forcefully to the attention of its readers in referring to the work of the Congregational Church in Massachusetts. Under the head of "Massachusetts a Mission Field," our contemporary says: "Massachusetts has led all the States in gifts to the Congregational Home Missionary Society since that society was formed. But its primacy seems likely to be surrendered. In the year ending March 31, 1902, the receipts of the Massachusetts society were \$85,932, and it sent to the national society \$22,247. Last year the receipts were \$70,295, and \$6,476 were sent to the national society, which for the seven months of this year has received from the State society only \$2,642. From 1870 to 1902 the valuation of property in Massachusetts increased thirty per cent., while the gifts of Congregational churches to home missions fell off six per cent. During that period the majority of the population ceased to be native New Englanders. The native stock today is less than thirty-eight per cent., while Ireland has furnished about twenty-four per cent., and French Canada, with continental Europe, seventeen per cent. Massachusetts has now 142 Congregational home missionaries, a much larger number than any other State. Minnesota comes next with 102. The State society has missionaries who preach in ten foreign languages, and last year expended \$20,000 on this work."

All graduates and friends of Boston University would be greatly encouraged in its present and future outlook if they knew, as well as those near at hand, the masterly work which Prof. John H. Barker is doing in laying the needs and opportunities of the institution upon the hearts of those who

are able to render the substantial aid needed. Dr. Barker is discovering and developing a new constituency of benefactors, who are to provide the funds so greatly needed. He will enthusiastically co-operate to this end with President-elect Huntington.

PERSONALS

—Mrs. Bishop Paine, of the Methodist Episcopal Church, South, died Saturday, Jan. 2, in Aberdeen, Miss.

—We reciprocate the New Year's felicitations received on a handsome card from Rev. and Mrs. Ira C. Cartwright, of Leon, Mexico.

—Rev. Luther Freeman, D. D., of First Church, Chattanooga, called at this office last week. He is in splendid health, and is greatly enjoying his successful pastorate.

—Dr. J. R. Hykes, agent of the American Bible Society at Shanghai, formerly a missionary of the Methodist Episcopal Church, reached San Francisco, Dec. 20, by the "Nippon Maru," and came East by an early train.

—A very general sense of sorrow is caused by the announcement that Miss Ruth Cleveland, eldest child of ex-President Grover Cleveland, died at the Cleveland home, Princeton, N. J., Jan. 7, very unexpectedly, the immediate cause of death being a weakening of the heart action during a mild attack of diphtheria. She was a beautiful girl of much promise.

—Rev. J. N. Beard, D. D., of the California Conference, counsel for the Methodist Episcopal Church in the trial of Rev. J. D. Hammond, of San Francisco, who was charged with mismanagement of church funds, died suddenly at St. Louis, Jan. 4. Dr. Beard was president of the National Training School for Deaconesses in San Francisco, and a man of national reputation in the Methodist Episcopal Church, particularly as an advocate in church trials.

—The New York *Tribune* is responsible for the statement that Rev. Dr. Ezra Squier Tipple, for three years executive secretary of the Methodist Metropolitan Thank-offering movement in New York, has accepted a call to the pastorate of Grace Methodist Episcopal Church, that city. Rev. Dr. Louis Albert Banks, now pastor, announced some time ago his intention to leave it at the close of the Conference year in April. Dr. Tipple was pastor of the church from 1892 to 1897, leaving it only because the system of time limit on pastoral service then existed.

—As a trophy of the powerful and permanent result of the old-time revival among us, the following incident is going the rounds of the secular press: "Rev. Henry De Long, a Methodist preacher of Council Bluffs, was brought up as a Mormon, his parents having become imbued with the teachings of Brigham Young. They lived at Nauvoo, Ill., but later moved further West. In after years the young man became a professional gambler in Council Bluffs. One evening he agreed to help break up a revival meeting which was to be held by a traveling preacher, but instead he became converted. That was forty years ago, and almost continuously ever since he has been preaching."

—Whenever a disaster occurs there is always somewhere about an extemporized hero. The hero of the terrible wreck which occurred last week on the Rock Island road near Willard, Kansas, was a Dr. Bell, a New York physician, who is compelled

to use crutches. Although slightly hurt in the collision, Dr. Bell was the first man to leave the Pullman sleeper, which was not damaged. Struggling forward on his crutches, he immediately assumed charge of the rescue work. Ordering the chair car and sleeper cleared, he attended to the needs of the wounded with such means and instruments as were at hand, making a temporary hospital out of the sleeper. The heroic doctor only desisted from his labors when physicians arrived with medicines and instruments. Even then he steadfastly refused to disclose his name, which was learned only from fellow passengers. Such men are an honor to the medical profession.

—Rev. J. S. Barrows, of Brookfield, fell about four weeks ago while trimming trees in his orchard. He has been sick ever since, suffering considerably.

—Rev. John A. Bowler, of Saxonville, writes under date of Jan. 9: "Rev. W. A. Nottage, formerly a member of New England Conference, died at Cohituate last night."

—The carefully tabulated statement of Dr. M. D. Buell, of the School of Theology, showing that its students were especially successful in evangelistic effort, is confirmed by the record which Rev. Dr. R. F. Hurlburt, of the First Church, Burlington, Iowa, has made. Dr. Hurlburt is on his eighth year, and has received 660 people into the church in that time. At the close of a recent week-night prayer meeting, the appreciation of his people found expression in the presentation of a very fine gold watch.

—The *Christian Advocate* of last week announces: "Prof. Borden P. Bowne, of Boston University, and Dr. John F. Goucher, of the Woman's College of Baltimore, are among the preachers who are to deliver sermons on 'The Church in the World of Today,' in Adams Chapel of the Union Theological Seminary, of this city, on Sunday afternoons during the next three months. Professor Bowne will preach on 'The Church and the Kingdom of God,' Sunday, Jan. 24, and Dr. Goucher on 'The Church and the Family,' Sunday, Feb. 21."

—Dr. C. W. Brown, of Kent's Hill, Me., under date of Jan. 5, contributes the following very interesting information: "I read with interest your article, 'A Distinguished Californian,' in the *HERALD* of Dec. 30. Rev. George F. Bovard and two of his brothers were pastors of mine in the early days of the Southern California Conference. In addition to the five you mention was an older brother, M. M. Bovard, D. D., who was the first pastor of the Methodist Church in Riverside, California, in 1874. In the fall of that year he was sent to First Church, Los Angeles. When the University of Southern California was organized, M. M. Bovard became its first president. He was a member of the General Missionary Committee from the Pacific Coast, and as a pioneer and leader had much to do in making Methodism what it is in Southern California. He was a man of noble presence and fine ability, and his death was a great loss to our church. This brings the list of brothers (ministers) to six." Is not this record without parallel in any denomination? Where can it be duplicated, or was it ever done?

—The late Rev. Wm. C. Stitt, D. D., so long the faithful and efficient secretary of the American Seamen's Friend Society, was a quiet and unostentatious man, of vigorous intellect and large culture, who never learned to blow his own trumpet, but was always happiest when writing or speaking in behalf of seamen. He did not have the marvelous magnetism of Father Taylor of

delightful memory, and his work did not lie so directly with sailors themselves, although he helped many men off the sea when in trouble, at his office, out of his own pocket. His work was rather that of a wise administrator of the affairs of the Seamen's Friend Society, and of an industrious and discriminating editor of the *Sailors' Magazine*, which, under his able handling, was always salty with the invigorating breezes of the sea. He was a good man, and he did a good work. Seamen have lost in him a true friend.

— Rev. Dr. Davis W. Clark, of Cincinnati, is spending a week in Boston. He is heartily welcomed by many friends in this city.

— George Croft Cell, of the present senior class of the School of Theology of Boston University, has been elected to the Jacob Sleeper Fellowship.

— Dr. M. D. Buell, on account of long-continued ill-health, is granted a leave of absence, and will at once go to Mexico to recuperate. Dr. H. C. Sheldon will become acting dean, with Dr. C. W. Rishell in charge of the correspondence.

— The New York *Sun* is authority for the statement that Rev. Dr. Charles R. Locke, of Delaware Ave. Church, Buffalo, is invited to become the next pastor of Hanson Place Church, Brooklyn, to succeed Rev. Dr. C. L. Goodell, who has accepted an invitation to Calvary Church, New York city.

— Rev. J. S. Bitler, D. D., of Chicago, evangelist, began last Sunday two weeks' special services with the church at Everett. The meetings are opening with much promise.

— The death of General John B. Gordon, of Atlanta, Ga., which occurred, Jan. 10, from acute indigestion, will occasion universal sorrow not only in Atlanta and Georgia, but throughout the South and the country at large. He was a royal soul, gallant and true to the Confederate cause, but when peace came he became a great American patriot, loyal not only to the Southland, but to the whole country.

— Mrs. Mary Raymond Shumway, daughter of the late Dr. Miner Raymond, for many years principal of Wilbraham Academy and professor of systematic theology in Garrett Biblical Institute, died at her home in Evanston, Dec. 22. She married, in 1867, Mr. Philip B. Shumway, who died several years ago. The only child, Mr. Philip R. Shumway, is president of the Paper Mills Company of Chicago.

BRIEFLETS

"A Methodist" sends \$1 for the Preachers' Aid Society of the New England Conference.

Rev. Dr. A. L. Cooper, of Randolph, Vt., was recently surprised on opening a letter to find a check for \$500. His embarrassment was relieved on reading the same to learn that the money was sent to him to be turned over to the Preachers' Aid Fund. The donor was Mrs. Amy S. Aspinwall Bond, daughter of a former member of the Vermont Conference. This is a most worthy cause and ought to be more frequently remembered.

Winter is a hard season on seamen, and tales of heroic endurance and notable feats on the part of sea captains and others are coming in. The captain of a storm-tossed Norwegian steamer—a modern viking—lately spent eighty consecutive hours on the bridge of his vessel. Human

nature is capable of great efforts when the occasion seems to demand it.

As these are the days when the people as a whole do the largest amount of reading, we are striving to press both our contribution and editorial pages full of interesting and pertinent matter.

An urgent call for a consecrated woman to go out to Foochow, China, immediately, as a missionary of the W. F. M. S., appears on page 61, from Mrs. E. B. Stevens, corre-

Continued on page 64

BOSTON UNIVERSITY

Dr. Huntington Elected President

AT the annual meeting of the Board of Trustees, held Jan. 11, after some routine business, the matter of the election of a president was taken up. Dr. Huntington was nominated by Dr. Daniel Steele, and Drs. J. W. Lindsay and J. D. Pickles seconded the same. Before voting, a letter was read from ex-Governor William Claflin, containing the following pertinent paragraph:

"It is of the first importance that positive action be taken in regard to the presidency of the University, and to me the way is clear to end the controversy by electing Dr. Huntington to the position he has so ably filled since the resignation of Dr. Warren. I have no doubt that under his administration continued prosperity will be assured to the institution so centered in our affections."

A ballot showed 20 votes cast—17 for William Edwards Huntington, and 3 for Franklin Hamilton. On motion of Dr. W. I. Haven, the election of Dr. Huntington was made unanimous. Drs. Lindsay, Haven, Perrin, and Governor Bates were appointed a committee to wait on Dr. Huntington and advise him of his election. The committee soon returned with the president-elect, who was received with applause. President Dunn introduced him to the trustees, and he accepted the election with a modest, brief, but expressive address.

In the election of Dr. Huntington the trustees felt that they were neither experimenting nor running any risks, as he had on two different occasions, for nearly two years in all, filled the position of acting president with such marked success as to fully justify his elevation to the permanent headship of the University. In the substantial increase of the resources of the institution within the last year, and the well-grounded expectations of even larger benefactions at an early date, the governing board was especially anxious that the University should be continued in the same spirit and purpose which has made its remarkable growth possible. These very important considerations, to many most deeply interested, have made Dr. Huntington, from the first, the logical and providential candidate.

Not only does he possess the unlimited confidence of the trustees, but that of the co-operative faculties of the University. The large teaching corps know, trust and love him, and will heartily sustain him as their leader and head. The graduates, the honored and abiding hope of the University, hold him in affectionate consideration, and will everywhere rejoice in

his election. Indeed, we find that he drew an unconscious portraiture of himself in a communication addressed to *The Epsilon*, the organ of the Epsilon Chapter of Boston University Convocation, in its April (1903) issue, when he wrote:

"A new president is to be chosen, and the trustees of the University must make the selection. The task is of great moment; for the destiny of the University is largely in the hands of the successive presidents, with their co-operating faculties. The trustees in their organic relation constitute its corporate form, and as faithful custodians they gather and administer its treasure. The president, the faculties, the graduates and students must furnish its spirit and life. The warm support of graduates is manifestly important. You represent the University over a wide area of influence. You know it intimately as you know your old home, as children know the family life, of which they are still a part, though dwelling no longer under the old roof tree. The governing body of the University respects your opinions. It would be well nigh fatal to the interests of the University if the president were to be a man who could not command the utmost respect and loyalty of the sons and daughters of *Alma Mater*. In character, in scholarship, by familiarity with educational problems, in administrative ability, in power to represent our metropolitan University by public speech and through the press, he needs to be well furnished. You have a right to expect such qualifications in the man who shall be summoned to carry on the work so nobly initiated by President Warren during more than thirty years of distinguished service. We feel confident that the trustees will meet this expectation by a wise choice."

Unquestionably he is the man for the present emergency. An unusually wise executive, with strong business sense and grasp, tactful and pacificatory, the soul of honor and of manliness, he will speedily harmonize any differences of opinion which may have been caused by undue agitation concerning the election of a president outside of the board of trustees, in which alone was vested this responsibility. When elected acting president ZION'S HERALD said of him:

"This action of the trustees of Boston University will give great satisfaction to the educational world and to all who are interested in the growth of this institution. Dean Huntington is, by training and long experience, eminently qualified for the exacting duties of this high position. A graduate of the University of Wisconsin, class of '70, and of Boston University School of Theology, class of '73, he subsequently studied in German universities, so that he unites the best scholarship of three distinct types of educational institutions of the highest grade.

"In 1882 he was elected Dean of the College of Liberal Arts of Boston University, and since that time, with the exception of a portion of a year in 1887, during which period he served as Acting President of the University while President Warren was in Europe on leave of absence, he has been in continuous service as Dean of the College of Liberal Arts."

We predict for the University under his leadership a cumulative and very gratifying growth and success.

And now that an election has taken place, let variant views and preferences be forgotten, and let all friends of the University, as one head and one heart, rally anew to its support.

BEGINNING AGAIN

When sometimes our feet grow weary
On the rugged hills of life —
The path stretching long and dreary,
With trial and labor rife —
We pause on the toilsome journey,
Glancing backward in valley and glen,
And sigh with infinite longing
To return and begin again.

For behind is the dew of the morning,
In all its freshness and light,
And before our doubts and shadows,
And the chill and gloom of the night.
We remember the sunny places
We passed so carelessly then,
And ask, with a passionate longing,
To return and begin again.

Ah, vain, indeed, is the asking!
Life's duties press all of us on,
And who dare shrink from the labor,
Or sigh for the sunshine that's gone?
And it may be not far on before us
Wait fairer places than then —
Life's paths may yet lead by still waters,
Though we may not begin again.

For evermore upward and onward,
Be our paths on the hills of life,
And soon will a radiant dawning
Transfigure the toil and the strife.
And our Father's hand will lead us
Tenderly upward then;
In the joy and peace of a fairer world
He'll let us begin again.

— Lilian Whiting.

THE JOY OF BATTLE *

REV. W. L. WATKINSON, D. D.

"Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love Him." — JAMES 1: 12.

THE source of temptation is clearly revealed in this passage and its context. "Let no man say, when he is tempted, I am tempted of God," or from God. It is of vital importance to understand that whatever temptation to unrighteousness may assail us, God has no complicity in it. It is absolutely impossible that He should, whatever may be the mystery of evil. "Each man is tempted when he is drawn away by his own lust, and enticed." It is to our great advantage thoroughly to be persuaded of this. Temptation happens to the purest, but it fascinates and imperils only as it finds affinities in the soul itself. And it is truly astonishing, when we once yield ourselves to the delirium of desire, how alluring even the most vulgar and vicious things become! In the book of the Revelation we behold an angel clothed with the rainbow, but the balance and sanity of the soul once lost we see the devil clothed with it. 'The bushmaster of South America is the most terrible of all serpents, for not only is it highly venomous, but it grows to a great length, and is most aggressive. For its venom there seems absolutely no antidote. He who has the misfortune to be bitten by it seldom lives longer than twenty minutes; the whole of his blood being turned to a frightful corruption. And yet it is a most lovely creature — a sort of living rainbow, every color being beautifully shown with superb iridescence as it glides and shimmers in the sunlight. Meet symbol of the power

of evil transfigured in the imagination and passions of faithless souls!

The Blessedness of Endurance

Wherein does this lie? First, there is the blessedness of resistance. "The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil" (Prov. 13: 19). The desire when past — that is, the temptation successfully resisted, the inordinate appetite conquered — is pleasant, very pleasant, to the soul. In the presence of temptation there seems no other joy than that of acquiescing in the inordinate desire, and grasping with ecstasy the forbidden thing; the pain being in denial and resistance. But surely we forget the strange delectableness, the rich satisfaction, of refusal and withstanding. There is ever a fierce delight in resisting foes, and whilst the joyfulness of Mansoul is still and solemn, it is never deeper and purer than in those hours when it heroically withstands the beleaguering of evil. Whenever we catch ourselves brooding longingly over the gratification of possessing forbidden things, let us remember the serene, strong joy of moral mastery, the sovereign satisfaction of letting such things alone. Resistance is rich in the consciousness of right, of power, and of honor. The cup of the sorcerer most sweetly intoxicates when untasted; the flowers of guilty pleasure yield their best fragrance when we crush them under foot; and whatever we may wear, we are adorned the most when we spurn godless gold and purple. A new temptation is an invitation to a new pleasure, a crowning pleasure — the pleasure of reprobating the base and of choosing afresh the noble and pure.

And, secondly, there is

The Blessedness of Victory.

"The crown of life." It is a sublime moment in which we put to flight the principalities and powers of darkness. Charles Reade writes thus glowingly of one of his characters who has vanquished the tempter: "Well done, sullen and rugged but honest man; the capital temptation of your life is wrestled with and thrown. That is always to every man a close, a deadly, a bitter struggle; and we must all wade through this deep water at one hour or another of our lives; it is as surely our fate as it is one day to die." Yes, that crucial struggle comes to all, but if, by the grace of God, we overcome, the struggle gloriously strengthens and enriches us throughout our whole being. We are greater in mind, stronger in principle, purer in spirit, larger in capacity for joy and service. Suwarrow, the Russian general, having captured an enemy's town, emptied the magazine and struck the bullets into medals for his troops, so what was meant to pierce the soldier's breast shone on it, an ornament and glory. So, whilst in the fiery ordeal, we abide loyal to God's love and righteousness, the missiles which hurtle through the air are transformed into jewels for our bosom, stars for our brow. In other words, the strife of life gives fullness, perfection, confirmation to all the graces of our spirit.

The secret of victory. Who is he that overcometh? Sometimes it is highly expedient to retreat from an exposed posi-

tion. Wellington is reported to have said that "the best general is he who knows best how to conduct a retreat." Certainly, such strategy is often as desirable as it is honorable in working out our moral life; the best thing we can do is abruptly to withdraw from dangerous places, people and practices. Plutarch tells of a general who fled from the field of battle, afterwards excusing himself, that he "did not run away, but embraced an advantage that lay behind him." Such tactics usually savor of cowardice, but in regard to the temptations of life it is often the height of wisdom to run away. Joseph did. "Deliver me, O Lord, from mine enemies: I flee unto Thee to hide me." Sometimes, however, the temptation cannot be evaded; then fight it boldly, promptly, decisively. But whatever is done, let us in every juncture avail ourselves of the example and strength of Him who, in the days of His flesh, vanquished the arch foe. In the late war our soldiers suffered because they would not "take cover." Let us shelter ourselves in God's Holy Word, as our Master did; let us take cover at the throne of grace; let us arm ourselves with the whole armor of light; and the crown of life is ours.

MID-WINTER SOUNDS AND SILENCES

JAMES BUCKHAM.

IN the dead of winter, when the air is full of frost, and the sky seems stretched like a tense blue drum-head from horizon to horizon, both sound and silence are intensified. Then it is that the human ear, unaided by science, becomes a microphone capable of detecting the minutest sounds near at hand and reporting louder ones at distances that are simply marvelous. And if there be no sound whatever in the tingling air, how deep and intense is the silence — a silence so profound that the sense of hearing seems put to a conscious strain to maintain it.

During the extremely cold wave that visited New England in the last days of December, 1903, I walked out, one afternoon, just before sunset, to the edge of the woods, and sat down where I could overlook a wide stretch of meadow-land and scrub oak thickets. For five or ten minutes there was absolutely no vibration of the air. All activities and all sounds seemed stopped by the intense cold just preceding sunset. The impression given was as if men and beasts, having endured to the uttermost, had at last fled to shelter and shut the door against the keen-toothed wolf of the cold. No ring or clang of tool, no frosty shout, no rumble of wheel or creak of runner, came to my straining ear. The stillness struck to the very core of my spirit, as the bitter chill struck to the marrow of my bones, and I felt a distinct sense of pain in a hush so absolute and intense. After a few minutes it became positively unendurable, and I rattled the branches of a dead bush to break it.

Why is the silence of winter, unlike that of summer, painful and disquieting? First, because it is more utter and profound, but chiefly, I think, because it is a silence eloquent of suffering and death

rather than of ease and happiness. It tells of life-currents slowed or stopped, energies benumbed, vitality assailed in its inmost fortress, dissolution creeping along the veins, the spear of frost pressing hard against the red, warm, throbbing heart. One's spirit reflects the universal, voiceless distress of Nature. This winter silence, one feels, is the hush of death, or at least of the fear of death, while summer silence is the quiescence of reposeful, easeful life. It is a pleasant thing to resign the ear to the charm of summer silence, but it is irksome and joyless and oppressive to hold one's sense long under the spell of the awful hush of intense winter cold.

Winter silence being so painful, is it not a blessed provision of Providence that such sounds as winter has, its few brave voices and reports of activity, should be so readily conspicuous, so naturally magnified and intensified? The keen, tense air that so strikes at vitality is a marvelous carrier of sound, and it reports every stir of life with generous emphasis.

How characteristic are these mid-winter sounds that we hear, both indoors and out! Is there anything, for instance, more unquestionably wintry in suggestion than the creaking of dry snow under foot, runner, or wheel? There is nothing else in Nature that resembles it, nothing else to which it can be likened or with which it can be compared. Never was a sound more *sui generis*. How its dry, crunching creak sends the shivers down one's back! When the snow cries like that, you may know that the mercury is well nigh swallowed up in the bulb of the thermometer, and that the outdoor air will prick and sting your flesh like needles. One turns instinctively to the fire as he hears the trodden snow wailing that it has been stepped upon. Ah! the dread of that sound in the late twilight of a January morning, when one knows that he must soon be out of his warm bed and abroad in the nipping, withering northwest blast!

A more cheerful, though no less characteristic, sound is that of the brave woodland brook babbling under its prison-roof of ice. There is no other water-sound like this muffled but sweet tinkle of the ice-bound and snow-bound brook. It is the very type of brave-hearted cheer, hope, and faith amid discouragement. It gives me new heart, when dismayed by the struggle of life, to wade through winter snow to my woodland brook and listen to its song under the ice. "Don't give up!" It seems to say. "Make all the music you can. Some of it will get out through the ice and snow; and if nobody else hears it, God will. I believe that God will not keep a brave heart always under. Sing, sing, sing! There is going to be a melting-time by-and-by. We are all going to see the sky again. We are going to be let out of prison!"

So I come home heartened by that little philosopher and optimist whom winter has chained for a time in icy fetters, and I thank God for one sound of the shut-in season at least.

Nearly every writer on outdoor winter topics speaks of the booming or "whooping" of the ice. That is a most characteristic winter sound, and a strange,

mysterious, uncanny sound it is, too. To be sure, one must have a lake, pond, or large river at hand in order to hear it, but most country dwellers are familiar enough with the sound. Some day you will be standing on or near the ice, and suddenly a low, rumbling groan, rising gradually into a whoop or wail, will go sweeping across the crystal or snow-bound floor, like the scream of a flying wraith. You hear it die away in the distance; and then, very likely, it will come booming back again, swelling into a crescendo, and again fading into silence. Sometimes, associated with it, there will be a crack or loud report like a gun-shot. Thoreau, in his immortal "Walden," says that the whooping of the ice is a phenomenon due to expansion of its own structure from the increasing heat of the sun's rays after a cold night. He says that the ice of the pond he observed (Flint's Pond), when it felt the influence of the sun's rays slanting upon it from over the hills, "stretched itself and yawned like a waking man with a gradually increasing tumult." Other writers have ascribed the sound to air under the ice, expanded by rising temperature, rushing about seeking escape from its confinement. This seems to me a likelier explanation than Thoreau's. But we must not seek too strenuously for scientific explanations of the sounds in Nature, if we would retain their mystical and poetic charm. I would rather not know exactly what makes the ice-bound lake whoop in the winter. The Indian knew the phenomenon best, because he knew least about it. I wish it were possible for us to still know many things in Nature as the Indian knew them—mystically, feelingly, poetically, that is, instead of scientifically and materially.

Another distinctive winter sound is the pistol-crack of frost in the night. You may hear it inside your house as well as outside. How the stairs snap in the dead of a sharp night! And then that pop of freezing sap in a tree, and the loud crack of frost-split earth or rock. Jack Frost is sometimes as bad as a tipsy cowboy, galloping about and firing his revolvers at midnight.

To many of us who live in the country a most familiar winter sound is the melancholy baying of some lone hound in the snow-buried woods. Scarcely ever do I take a walk in midwinter without hearing this doleful yet not unpleasant sound. The hound, who can seldom coax his master from the pleasant fireside these bitter days, wanders off alone, mad with that strange, persistent fever of the chase, and vainly pursues afar off, by scent alone, the nimble, far-ranging creatures of the forest. The hopelessness of his quest is heard in the wailing, intermittent bay, together with a vast burden of *ennui*, which the poor obsessed animal cannot throw off. Sometimes you meet him in the woods and try to call him off the cold fox or rabbit track, but no! he is under a relentless spell. He feebly wags his tail, shies off, and goes mourning on his way. How far you can hear the ululant sound, rising and falling with the wind, or swelling as the hound mounts a slope, and dying as he plunges into a hollow. For days and nights he will follow the track, and finally crawl home

utterly exhausted and famished. How pitiless this tyranny of heredity!

The wind's winter sounds are not to be mistaken for those of any other season. What New Englander has not shuddered at that howling swish of the northwest gale through the trees and around the corners of the house? And how a light, intensely cold wind from the north will wail and cry over the roof in the night! That is one of the saddest sounds I know.

Sometimes, a curious freak of the winter wind is to rattle the loose blinds or window-sashes of an old, rambling house, so that, as you sit by the fireside, with the thermometer outside below zero, you hear what veritably sounds like the far-off rumble and roll of thunder. I have often found myself whisked off by fancy into the lightning-pierced gloom of a sultry summer night as I listen to the winter wind shaking some distant blind or sash.

All these winter sounds, if fancy would be sadly missed by a native, hyperborean in Jamaica or Southern California, if wealth or invalidism should banish him thither for a season. We may not appreciate them, accompanied by the rigors and discomforts of January in New England—but how would it seem never to hear them again? Would not one grow homesick for the stark, shivering woods and the sky dim with veils of floating frost? I think I should sadly miss even one winter exchanged for a double summer. I should find nothing that would quite supply the song of my brave, ice-bound brook, or brace me for the year's work like the creak of dry snow when the thermometer registers twenty below zero.

Melrose, Mass.

GENERAL CONFERENCE DELEGATES AND BISHOPS

REV. A. H. HERRICK.

I DO not care to avail myself of the privilege of nominating in the HERALD candidates for the episcopacy. I do desire to say something concerning the very noticeable slight put upon the pastorate in elections to the General Conference and to the office of Bishop.

I am somewhat embarrassed, fearing lest what I have to say as to General Conference delegates may be misunderstood. I will therefore state at once that it refers not at all to individuals, but solely to the

Invidious Distinction Made against Pastors as compared with brethren engaged in other forms of ministerial service.

I believe that not fewer than four-fifths of the delegates to the General Conference should be pastors. If the preachers in charge were to be represented in the membership of that body according to their relative numbers, they would constitute perhaps nine-tenths of the whole. But what is the fact in the case? The list of members-elect from the Fall Conferences (which alone have thus far made their selections) includes the usual proportion of presiding elders, editors, college presidents, general secretaries, etc. It also shows the wonted scarcity of pastors. The natural implication is that the pastors are a body of men incompetent to legislate for the denomination, who yet know enough to recognize their own inferiority and send their superiors to do the work.

Speaking from memory, I should say that of the delegates already elected to the General Conference of 1904, about one-half

are presiding elders; while one-sixth are men occupying other positions detached from the pastorate; and one-third are pastors.

Now note—probably pastors are more than ninety per cent. of members of Annual Conferences in active service, taking the connection as a whole; presiding elders are perhaps four per cent.; and men in other detached work (editors, college presidents and professors, general secretaries, etc.) may constitute another four per cent.

The above figures are not exact, but they are nearly enough correct for practical purposes. Assuming their approximate accuracy, and also that the preachers in charge average in ability with their ministerial brethren out of the pastorate, it is easy to see what proportion of the General Conference should be pastors. But what *should* thus be, stands widely at variance with what *is*; for presiding elders, instead of forming four per cent. of the membership of the General Conference, usually constitute forty or fifty per cent.; and the brethren in other detached work, instead of being four per cent. of the membership, are perhaps twenty per cent. Meanwhile, the pastors, who, according to their numbers, should have about ninety per cent. of membership in the law-making body of the church, have perhaps thirty or forty per cent. That is to say, while these other classes have a vastly larger representation than their numbers entitle them to, the pastors have about one-third of their proportionate numerical representation.

Doubtless some will reply that the unfairness is not so great as it seems, because these other brethren are of greater average ability than the pastors. I will not discuss that question. But I will affirm that there is no such disproportion in ability as to warrant the existing disproportion in membership in the General Conference. Further, with all the respect for men in various forms of detached service which is mine by training, and because of my knowledge of their pre-eminent worth and ability, I will also affirm that there are in the pastorate a body of men of *equal ability* with these honored brethren, and *far outnumbering* them. And I ask, as emphatically as I am able to put the question, where is the equity in placing the pastors in such marked numerical minority in the General Conference?

The pastors are the one class of ministers absolutely indispensable. Who is it that builds up the membership of the local church? The pastor. Who secures the circulation of the church papers? The pastor. Who raises the money for the benevolent societies? The pastor. And yet the pastors continue to elect their brethren who are out of the pastorate to represent them in the General Conference, not only in such numbers as their per cent. of the whole membership of the Annual Conferences would entitle them to, but in numbers five to ten times as great; with the result that the pastors have only a small fraction of the representation to which by their numbers they are entitled. It reminds one of Jacob's declaration—"Issachar is a strong ass couching down between two burdens."

It is to be said, with reference to the vast numbers of presiding elders in the quadrennial Conference, that they are indeed comparatively near to the pastorate—usually only a little time out from it, and soon to return to it—so that they can in a sense represent it. But unless it can be shown that they average to be twenty or thirty times as great ability as the preachers in charge, it cannot be maintained that there is justice in the ratio of presiding elders to pastors which the composition of the General Conference usually exhibits.

The right rule is, neither to elect a man to the General Conference because he is a presiding elder, nor for that reason to refrain from electing him. And is not the like ordinarily the correct rule as to all brethren in detached service?

As to the election of Bishops, here also I hesitate to state my convictions, since probably men will be elected to that high office who are worthy of the honor, and whom I respect and love, who are not of the class whose election I here advocate. Nevertheless, I am impelled to speak, by my conviction that injustice is being done to the pastors of the church, and that harm is wrought by the implication that the pastorate is a position less useful and less honorable than what I have styled "detached" service, as also by the unquestionable fact that such service is at present almost indispensable in order to election to the office of Bishop.

I believe that we should take

Our "Chief Pastors" from the Pastorate, save in very exceptional instances. This is seldom done—and that, even if we were to reckon presiding elders as pastors. Almost exclusively the Bishops are selected from among general secretaries, editors, presidents of colleges or theological schools, or agents of the Book Concern. The reason is not far to seek—it is simply that these brethren come prominently before the church at large, and thus have a better opportunity to become known. A pastor of equal or superior ability, faithfully doing his work, has very little opportunity to become known as widely.

I maintain, however, that occupancy of one of these "detached" positions, so far from constituting a reason why a brother should be elected Bishop, is a reason why he should not be, if a pastor of equal fitness can be found. The chief work of a Bishop is to station the pastors; and the appointment of a pastor, however humble, should be made with the most discriminating care. Who has the better understanding of the burdens of the pastorate—the man who for years has occupied some other position than that of pastor, or the man who ever since joining an Annual Conference has been a preacher in charge? Which of the two may be expected to understand more accurately the needs of the pastor and his family, and the needs of the society? Which of the two is presumably the better fitted to make sympathetic and discriminating account of all the diverse considerations which should be regarded in the delicate and most responsible work of "fixing the appointments?"

Difficult as it may be, because they are less well known, to unite upon pastors to be elected to the episcopacy, I believe it is the solemn duty of the General Conference to make a change from the custom heretofore prevailing. That custom has practically served notice upon all the pastors in the denomination that if they go straight forward in faithful performance of the duties of the pastoral office, they will thereby be shut out from all hope of ever being numbered among the general superintendents. The practice ought to be such as to make it understood that fidelity and ability in the pastoral office are the surest road to the bishopric.

In view of the fact that many of the pastors well qualified for the episcopacy do not, and in the nature of the case cannot, have membership in a given General Conference, that body should feel itself free, in the election of Bishops, to go outside its own membership; and it is likely that it would often serve the church well by availing itself of that freedom.

Since writing the above, I have examined

the list of delegates from sixty Fall Conferences in this country, as published in *Christianity in Earnest*. If my count is correct (and it certainly is within three or four), these Conferences have elected 200 ministerial delegates, divided as follows: 1 secretary of hospital; 1 secretary of Conference claimants' fund; 1 Conference evangelist; 1 agent of college; 1 agent of pension fund; 1 publishing agent; 1 president board trustees Chautauqua institution; 1 treasurer of college; 3 mission superintendents; 4 unclassified; 5 professors in educational institutions; 6 secretaries benevolent societies; 7 editors; 15 presidents educational institutions; 55 pastors; 97 presiding elders.

Of these 60 Conferences, there are 22 that have not elected so much as one pastor as a delegate to the General Conference; and among them are such large and influential Conferences as the Cincinnati, Iowa, Ohio, and Pittsburg.

It will be noticed that the per cent. of presiding elders is almost exactly the one-half which was assumed as the basis of remarks earlier in this article; that the per cent. of ministers in other forms of service than the pastorate is decidedly greater than was there assumed; and that the per cent. of pastors is correspondingly less.

It follows that in these Conferences the pastorate is ignored even more emphatically than is suggested above.

Hudson, Mass.

NEW YORK LETTER

"HOLLAND."

EVEN we New Yorkers must admit that some good things come out of Boston—blue as she is. For, as on a certain Monday, some few weeks ago, we listened to a sermon before our Preachers' Meeting, delivered by Rev. Frank J. McConnell, pastor of the New York Avenue Methodist Episcopal Church, Brooklyn, we were inwardly moved to say, "Good!" more than once, and, being Methodists, we said it out loud. The young man in question has a pleasing presence, a clear-cut, serious face, a penetrating, piercing eye as he warms up to his work, and a full, clear, manly voice. His sermon was unique and original, indicating no little thought, and manifesting a good degree of the inventive faculty. But shall we credit McConnell entirely up to the score of New England? Certain expressions of speech smack strongly of Ohio; and it may turn out that that State—mother of Presidents as she is—may also have mothered this bright young preacher to quite a degree. We learn that he has gotten hold with a firm grip at New York Avenue. He certainly made a good impression upon his brother preachers about here.

We are preparing the way for the coming General Conference, simplifying the work for it, as it were. So recently we took up the matter of consolidating the benevolences. The battle was opened by a paper from Rev. Dr. George Adams, pastor of the Williams Avenue Church, Brooklyn. This judicious brother laid out the ground carefully and adroitly plowed around the big and firmly-rooted stumps, and withal did his part of the work with tact and precision. By the time he was done the air was surcharged with electrical battle-clouds, and we richly enjoyed an animated contest of vigorous and muscular athletes. Drs. Mains, Leonard and Neely followed each other in nimble succession, and the interesting subject was illumined from many sharp angles. We can but notice that the various departmental secretaries

are unusually interested in this simplifying and clarifying movement, and they seem to be opposed to it pretty unanimously. Of course this is not because some one of these benevolent departments may be blotted out in the strenuous scuffle that may ensue out at Los Angeles in the merry month of May next, but, being upon the inside of a department wall, they have broader vision and clearer sight. But in so far as "Holland" has been able to pick up with his ears, the plain preachers, who have to do with the matter at close range, seem to be almost a unit in favor of the consolidation as proposed by the committee of the General Conference. Already in most of the large towns and cities some form of combination prevails — indeed, in many of our churches, aside from the missionary and Conference claimants collections, the various collections are omnibused, or grouped for one general offering. If we adopt the plan of the committee — which appears to be singularly simple and wise — we have one plan of consolidation for the entire church, and a much better one than most of the preachers would make for themselves. And then each great object goes before our people upon its own merits. Of course the General Conference will not overlook this debate and its fruition!

On the Monday following the paper read by Dr. Adams, we had a paper of excellent quality from Rev. Dr. A. B. Sanford, pastor of the Sands Street Church, Brooklyn, entitled, "Some Desirable Disciplinary Changes." Of course under such an all-inclusive head our speaker was perfectly free from limitation, and he swung clear and had wide range and broad and blessed liberty. He touched upon the consolidation of the Book Concern, the pastoral time limit, the number of Bishops to be elected, the method of electing secretaries and editors, etc., to the end of the official chapter. We had excellent speeches from Drs. Neely, Boswell, Johnston, and others. Please note that we have our own Boswell and Johnston. Nothing slow about us Gothamites! We are not dependent upon Britain for any of our great literary celebrities. We are up to date, and hatch out our own. It is truly remarkable how the discussion of that consolidation of the Book Concern does warm us up, in this corner of the Methodist world. It is like shaking a scarlet bonnet at that famous domestic animal with the curly brow and short horns. We at once paw the earth, tossing it by handfuls high in air, and bel- low forth our defiance to all comers from all quarters. Fortunately for us, we do not need to be greatly alarmed. It is such a big thing, and would require such a radical transformation of all our publishing interests, all over the land, that it is not at all likely to come about at an early day.

When it was announced, a week ahead, that Dr. Milton S. Terry, of Garrett Biblical Institute, was to address the meeting, some of the preachers felt just a little shaky and uncertain. For the last time that he addressed our meeting his handling of the Old Book seemed to many of his hearers to be harsh and irreverent to a degree — so much so that we now can distinctly recollect that Dr. John Rhey Thompson called him to time, and courteously but firmly insisted that the divine element in the Book must have greater recognition than the Professor had given to it. So this time we were ready to scan every movement and utterance that the great man made. And he greatly and beautifully disappointed us. He talked about "Preachers and Preaching," and did

it to the satisfaction and encouragement of all who listened to him. During a portion of the address he remained seated as he would have done in the class-room. Nevertheless such utterances are in a large degree academic. They lack the flavor of the man fresh from the open field. Despite his earnestness and fervor — and at times he burned like a preacher at a camp-meeting — the address smelled of books and the class-room. The man on the fire line of the battle is the only man who can talk out of a heart that is full of a present-day experience. Yet all such addresses will do good. As we came from the room we heard several brethren give utterance to the serious conviction that the learned Doctor is really converted now.

Dr. Upham spoke a few minutes on the same line as Dr. Terry's address, and, in his own Uphamian way, gave full proof that he was making his calling and election sure in his chosen realm.

Soon after the Monday referred to above, we all went to Japan with Dr. Homer Eaton, and for an hour we reveled and luxuriated in the delights of the Flowery Kingdom. What a lofty, frost-crowned giant he must have seemed to those frisky and diminutive Japs of that far-away land! They would have a much better idea as to what manner of men the sons of Anak were as they read their Bibles about that time. As we listened to the deep, fatherly voice of our senior agent, we could but cogitate about that name of his — Homer. We wonder if the first Homer did not look somewhat like our modern Homer. Those great, quiet, serious eyes, that patriarchal beard and hair, that kindly and fatherly expression of countenance, that great size and massive movement — are they not all Homeric? And our Homer not only looks poetic, but he is poetic, for in that very paper he flowered out into real poetry of no mean calibre. So let it go forth: Homer is not dead. He still lives.

On the preaching Monday, about one moon since, the sermon was delivered by Rev. Henry Elliott Mott, D. D., pastor of the Westminster Presbyterian Church of Elizabeth, N. J. Dr. Mott came from the Central Presbyterian Church of Buffalo to Elizabeth four years ago. He is a crisp, clear and unique preacher. He has a way that is all his own; indeed, he possesses marked originality. He is full of classic allusions, and a gentle vein of humor penetrates his discourses. The meeting requested Dr. Mott to publish the address delivered before them.

We have given three Mondays to the idea contained in ¶248 of that little brown book called the Methodist Discipline. First, we had a paper from Rev. James A. Hensey, pastor of Trinity Church, Paterson, N. J., in favor of remodeling the paragraph; a paper on the other side of the question by Rev. Daniel Halleron, presiding elder of Elizabeth District, Newark Conference; then a paper by Rev. George C. Boswell, of the New York East Conference, on "The Church and the Amusement Question." In all of these addresses the question received pretty thorough treatment. A number of the brethren spoke with vigor and freedom at the close of each paper; but the third Monday, at the close of Dr. Halleron's paper, we had a red-hot debate. It was participated in freely by Drs. C. T. Wilson, J. A. Hensey, A. B. Leonard, W. H. Morgan, C. S. Kemble, J. W. Johnston and J. I. Boswell. Candidly speaking, it was not a calm or quiet meeting. No, it was not a dull meeting —

not a bit of it. Everybody seemed to be interested. Some were almost excited. As the speakers warmed up to their work there was quite vigorous and hearty applause, and fully as vigorous and hearty dissent. Folks talked right out in meeting. My! what a thing it would be to see a church as much stirred up about a revival as were our brethren over this amusement question! "Holland" has seen it so; he would like to see it once again before he receives his final "appointment."

We could but think, as we listened to these debaters with the swinging arms and blazing eyes and glowing faces, after all, we are not far apart on this burning question. Let us enforce the law and stand by the guns, if we mean it; if we do not mean it, the sooner the law is recast and modified, the better it will be for all concerned. The growth of worldliness in the church was admitted by all of the speakers, or nearly all of them. The only question seems to be: What is the wisest and best possible measure to overcome it? It must be overcome, or the church will be smothered to death by it. She certainly cannot afford to take any backward step in principle, in this matter. The church of Jesus need hope for no help from the theatre, the dance-hall, the card-table, or the saloon. These all are the open enemies of the kingdom of Jesus. The church cannot afford to compromise with her enemies. Nor should she give forth any uncertain sound along this line. It is an open question whether the law should be mandatory and coupled with a threat, or whether it be an explicit and ringing utterance against these evils in the form of solemn warning and godly counsel to our people. The difference, after all, among our really devoted preachers, who yearn to see men brought to Christ, is one of form and words rather than of ideas. It is for some wise and godly man, in the atmosphere of prayer, to recast that paragraph in a few clear, strong phrases, so that it shall seriously condemn the perilous worldly amusements of our day, and lay the responsibility solemnly upon each individual conscience and leave it there.

How the world does move after all! In a recent issue of the *Pacific Christian Advocate* appears a New York letter from "Manhattan," who is supposed to be a near relative of "Stylus." In it we get the astounding intelligence that a great Methodist gathering of overshadowing importance was held in "Tammany Hall" not very long ago! Not exactly a case of the lion and the lamb lying down together, but at least a case of an innocent lot of Methodist lambs ambling about in the "Tiger's" lair. And where was the Tammany Tiger all of the while this Methodist meeting was going on? Of course "Manhattan" can easily explain it all. What could he not explain?

And in that same letter, we think it was, "Manhattan" defends the removal of the time limit from the pastoral term because, under the old rule, the church boss had such a favorable opportunity to exercise his authority and power. We fail to take in the point, if it is there. Under the old rule the time-limit took men out of the hands of the local boss — when there is one — and, as a large number of other preachers were moving, he had a place to drop into. Now the local boss can crowd a preacher out, if moved so to do, and the preacher must leap, whether he wants to or not, and then he doesn't know where he is going to land. Indeed, we think the present system plays right into the hands of the boss. Have we not noticed that, for lo! these many years, in the churches that are governed under the settled pastorate

principle? But we confess that we have noticed very much of the boss rule in Methodism under either system. Where it really exists, it has, we think, a better opportunity for expression now than before the change came about.

It is the opinion of "Holland" that in every step taken away from the simple itinerant plan, we have erred and blundered in the dark. Under the old rule of making the appointments by the Bishop, in consultation with his cabinet, the interests of all of the parties concerned were considered carefully. All of the old-time presiding elders will certify to the faithfulness of the work done in the cabinet in those days. Many churches counseled with their presiding elder, while others, knowing that he understood the lay of the land, left the matter entirely in his competent hands, and prayed that the cabinet might be divinely directed and thus send them the man that God wanted them to have. Of what value is the work of the average committee that is out gunning for a preacher? In the first place, the idea as to the sort of man needed for their church is covered with mist. No two of the committees have just the same idea. A finical committee can turn down man after man, any one of whom would render them first-class service. Oftentimes they select their man upon one sermon they have heard him preach, without any regard to his social qualities, pastoral usefulness, or executive qualities. Indeed, they have but a feeble idea of his average preaching ability—they have heard but one sermon. It frequently comes to pass that he falls far below his average. It is only a few preachers that can attain to the standard of that minister whom Dr. Buckley sometimes speaks of, who often went beyond his average and never fell below it. He may not be well. Sickness in his family may have prevented sleep the night before. He may have preached in the morning and afternoon, and a preacher-hunting committee drops into his church at the night service to take his measure. He sees three or five clear-eyed-looking men in a pew by themselves; they are strangers to him. Who are they? A committee, in all probability. His heart thumps wildly, and his nerve fails him. He knows that he is not in trim—is not fit. So he becomes stammered, and fires wildly and of course goes wide of the mark. "Lacks balance and poise," says the level-headed committee, and another poor preacher is turned down. "Holland" thinks that he knows an occasional layman who has served on these committees so often that it has become to him a mild form of dissipation. He hungers for the fun of it a good deal as a gambler itches for a game. We wonder sometimes if a good many fairly successful preachers are not pushed off the edge over into the black deep simply that the committee may enjoy the novelty and fun of picking out a new preacher.

And then, the effect upon both preachers and churches is not likely to be beneficial or helpful. Under the old rule the preacher and the church surrendered personal rights and turned all over to the cabinet, and accepted the result as from the Lord. The tendency was to cultivate mutual unselfishness. And thus our Methodism was bound together into a solidarity. Under the modern rule the tendency is to make churches selfish and narrow and merciless; and preachers are in considerable danger of becoming self-seekers and schemers.

As the Christmas flavor still lingers in the atmosphere, "Holland" recalls the remark of a busy pastor a few days ago. He stated that he had told the Christmas story five times in as many days and in five dis-

tinct institutions, as follows—in his own church, in the home for aged women, in the almshouse, in the public school, and in the county jail. In a sense all of these are the product of Christianity, the first four directly, and the fifth incidentally. Crime, of course, existed before Jesus came, and it exists still; but the care of criminals, and the fair and impartial expression of justice, are related to the kingdom of Jesus. In this large, roomy and comfortable jail there were warmth, care, food, literature and Christian worship. What a brutal and gloomy old world this earth of ours would be if Jesus had not brightened it with His presence!

Speaking of the holiday season, we can but mention the beautifully printed reminders of his friendship that Dr. Ezra S. Tipple sends out from time to time to his inner circle of personal friends. The sentiment expressed in these delicate souvenirs is always rare and exquisite, and they are choice revelations of some gifted printer's very best.

Rev. Arthur W. Byrt, the intense and vigorous superintendent of the Brooklyn Church Extension Society, is a rare genius. He is about half lawyer and half preacher, and the other half level-headed philanthropist. The work of that valuable society fairly leaps forward under his direction. His printed annual report is as fascinating as a story, full of adventure. The recent public meeting in one of the largest buildings of that city of churches filled it to the rim and left hundreds of expectant and eager people out on the street. With such men as Byrt, there is but one danger, that of undue pressure and over-speed, and eventual nerve collapse. But a level judgment may prevent that.

Presiding Elder Millard, of Gotham, has fought a brave battle, and it looks as if he were going to win after all. For some months he seemed to waver on the edge of that other country, and some of us thought that he would go over almost any day. But at last some of his former vigor seems to be sweeping through his once stalwart frame. We all rejoice thereat. We are a trifle short on such tireless workers as Millard about these parts.

A UNIQUE PHILANTHROPY

REV. HARRY ANDREWS KING.

WHILE such a title is not literally correct, it may well be used to designate the British Workingman's Public House Company of Liverpool. While many of the cities of England have similar organizations in the same line of business, and the company has long since ceased to be a philanthropic enterprise in essence, still when we consider its origin, history, splendid success and beneficent results, it may appropriately be so named.

The familiar

"Cocoa Rooms" of Liverpool

are owned and operated by this company. In contrast to the ordinary British "public house" the rooms operated by this company might be called "temperance restaurants." Here men, and especially poor workingmen, may secure refreshment, food and lodging without being subjected to the temptation to drink, for in "rum-cursed England," which is half a century behind the United States in temperance reform, the ordinary public house may be described as a rum saloon, with hotel and restaurant accommoda-

tions, or a hotel, with the bar-room the most prominent feature.

The company was born as a philanthropic enterprise during the great Moody and Sankey revival of 1875. It originated in a suggestion made by Mr. Moody after a visit to the Liverpool docks, which are six miles long. Here he saw thousands of workingmen, employed in the warehouses and upon the docks, without a single open door for warmth or refreshment except the ubiquitous drinking-saloon. He learned, also, that it was customary to pay the men through these places. He was appalled at the universal drunkenness of the men and shocked at the hopelessness of the situation. He felt that the men were, in a measure, victims of unfavorable circumstances. He appealed to the Christian and philanthropic spirit of the people of Liverpool to provide places for the workingmen where their needs might be supplied without contact with the pernicious temptation of the drunk traffic. The response was immediate. Rev. Charles Garrett, the famous Wesleyan preacher, Isaac Mack, Thos. Matherson, B. F. Babcock, and other leaders took up the work of inaugurating the new movement. Funds were secured and the first "Workingman's Public House" was opened, and within a year three or four others. The fond hopes of the philanthropic promoters were not realized. The support was inadequate. The venture was not a success financially. The independent English workingmen were suspicious and unresponsive. The charity element involved in the new movement was resented.

When the original plan of a religious benevolent organization was seen to be a failure, the company was incorporated and the workingmen invited to purchase stock. This also was a failure. Only a few responded. Then the third and successful plan was tried. The company was capitalized at \$200,000, and the stock was placed upon the market. It sold readily, most of it being taken by Christian men who little anticipated successful financial returns. Public festivals were held at the formal opening, and the company began its work under most favorable auspices. Its growth was immediate and has been continuous.

From this humble beginning it has grown until now it operates seventy-five "Cocoa Rooms" ranging in character from the splendidly equipped and modern first-class restaurant at the Cotton Exchange, patronized by merchants and clerks, to the temporary, galvanized-iron structure on the docks, where the grimy-faced dock hands enjoy their noon luncheon.

Over 400 men, women and girls are employed by the company. Of this number 76 have been in their service twenty-five years or more, and last year received from Lord Mayor Rutherford of Liverpool a certificate to that effect.

The rooms are, as a rule, plainly furnished, but are kept clean and attractive. Most of them have bare wooden tables and seats. The floors are bare, and those along the docks are covered with clean sand or sawdust. The food is of good quality, well prepared and very moderate in price. The rooms of the com-

pany will accommodate 30,000 persons per day. The average amount of money spent by customers is about three cents.

The company is at the present time building a splendid new plant near the business centre of the city, where the offices, bakery, chemical laboratory, etc., are to be located. The bakery will have twelve large ovens and employ fifty men. The soda and mineral waters used by the company are prepared in their own laboratories. They also do a general catering business.

From the first, under the present plan, it has been

A Success Financially.

Last year the stockholders received dividends of 7 per cent. The idea and plan have been taken up by companies in other cities. The "Lockhart Cocoa Rooms" of London are similar in plan and operation. Mr. Lockhart was for many years connected with this Liverpool company.

The writer is indebted for the facts in connection with this interesting enterprise to the courtesy of Mr. Charles A. Defieux, the consulting engineer and chemist of the company. Mr. Defieux is a typical American, born in New York city of French parents, self-educated (thanks to Cooper's Institute), a sailor, an astronomer, member of the Liverpool Astronomical Society, and a contributor to scientific journals. Although a resident of Liverpool for twenty-five years, with a family all of English birth, he still holds his American citizenship and flies "Old Glory" at his residence. Under his guidance we visited many of the rooms. Among them was one of the latest opened. It is a temporary structure, built with the permission of the city authorities on the great floating dock. It is a large structure of galvanized iron over a wooden frame, having in the main room tables and chairs to accommodate about 300 persons. A small room is partitioned off in one corner and neatly furnished for "first-class" customers. At one end of the large room are the counters with the usual lunch-counter equipment just as in an American lunch-room. As we entered the place at just noon not a customer was in sight. The attendants were very busy, however, preparing for the anticipated busy time. Three minutes later the counters were besieged, and the room filled with a throng of dock hands in a good-natured rush for a place near the counters. In a surprisingly short time each had his wants supplied and was seated at a table with his mug of tea or coffee and his plain food, eating and drinking quietly or in conversation with his mates. On this day every chair was occupied. The men were in their soiled working clothes, with grimy faces and unwashed hands. In nearly every case they purchased a hot drink only, to eat with a luncheon prepared at home and carried in pocket or basket. After the first rush and consequent noise and confusion there was no loud talk or disorder of any kind.

Such, in brief, is the British Workingman's Public House Company of Liverpool. While it is no longer philanthropic in primary purpose, being self-supporting and dividend-paying, it is still meeting the demand so effectively voiced by Mr.

Moody twenty-eight years ago and doing a magnificent work for the cause of temperance among the workmen of that busy city. The officers of the company have never lost sight of the noble purpose of the founders. The manager, whose courtesy is remembered although his name is forgotten, and the consulting engineer already mentioned have each given twenty-five years to this work. They are enthusiastic and devoted and as truly humanitarian in spirit as were the originators of the movement.

Egleston Square, Roxbury, Mass.

GRACIOUS WORDS

We cannot tell how sweet must be
The heavenly speech they use above;
What cadences, deep as the sea,
What holiest phrase or tone of love.

Yet human speech has many a word
More sweet than angel-lips can sound:
Forgiveness, grace in Christ the Lord,
Mercy, with loving-kindness crowned.

They breathe upon our hearts like songs
That swell around, below, above;
Immortal words on mortal tongues,
The words that tell God's wondrous love.

We cannot want for words to men,
While still we strike the mercy-chord;
God grant us power to speak again
The words of life in Christ the Lord!

—MRS. MERRILL E. GATES, in *N. Y. Observer*.

POWER OF UNCONSCIOUS INFLUENCE

A Parable for the New Year

BISHOP J. H. VINCENT.

A MAN sat in his library on the last day of the year, busily engaged in official work. His little daughter came into the room. The attention of the father was attracted for a moment to her. At first she smiled, and then on her little face a frown gathered; then a look of wonder; then a look of pain, and the child turned to withdraw.

"What is the matter?" he asked. "Why do you frown, my child?"

She said, "The room seems so close, and I saw a faint blue mist or smoke in the air, and I was afraid."

"But the window is wide open, the air is very pure, and the sun is shining brightly," said her father.

"I don't know what it was," the child replied, "but I was frightened at first and could not breathe easily, and you looked so strange, papa. But it is all right, now, papa." And the door closed.

"It is very curious," thought the man. "I wonder what it was. Is she a nervous child?"

Suddenly a strange Presence appeared and spoke as follows:

"The child's face and the child's fear should teach you a lesson. For that moment the innocent thing had insight. She saw realities in the invisible atmosphere of the room — realities of motive, of tendency, and of character, all of which are created by your own personality. The invisible world is the real world. Here the forces of nature hide. In this room are mightiest energies. The air fills this room. Here is electricity. And the pressure of gravitation is here. And here also is spirit. You are spirit. What you think, what you desire, what you love, what you resolve, what you are — all these are forces that may reveal themselves to sensitive souls in lights and shadows,

tints and colors, pressures, repulsions, and attractions. The slightest force of unconscious influence that goes out from personality is the result of the ruling force in character. You may not know yourself nor justly judge yourself. But what you are is always making itself felt. The personal ambition, the unworthy desire, the ungenerous motive, burden and color the very atmosphere. Sensitive and spiritual natures may detect it, may be influenced by it, may be helped, hurt, weakened, or strengthened by it. We cannot always know or judge ourselves. But what we are in the centre of our souls determines the quality and measure of our personal influence. Touches, palpitations, currents of power are perpetually going forth from every personality — from the very centre and root and reality of one's life. These are the forces we create; and once created they can never be destroyed, nor their work undone.

"It is a solemn thought that by what we are at core we are in influence; that we are making power; that we are letting loose forces in the universe that mar or mold, that weaken or strengthen, and that tear down or build up. We create currents of influence which remain active forever."

And as the angel left him the man trembled because he thought of the selfishness that really controlled his life; of the unworthy things he had thought and spoken and wrought out in deeds and habits. And he felt grieved that the child should have felt the influence of his innermost and secret character, although she could not know anything about the cause of the momentary repulsion which she felt.

And he bowed before God — in silence at first. And he thought — and thought. He thought of his past, of the thoughts and purposes that were in his soul when his precious daughter came into his presence. He thought of the dreams of his soul and his secret purposes concerning his enterprises for the coming year. For a long time he remained in profound silence, and then prayed a New Year's prayer:

"O Thou God of power, Source of the invisible forces of life, Thou hast given man freedom that he might choose, and choosing be. Thou hast provided help for the spirit of man, giving him Thine own Spirit, that if he will he may live in Thee and by Thee and for Thee; that the weakness and wickedness of his selfish life may be put away and the grace and the goodness of Thy Son Jesus Christ may be by him appropriated and possessed. O God, thus make my spirit true and strong! Help me to purify the fountains of character, that the outgoings of my life, the invisible and unconscious influence of it, may be healing and uplifting and inspiring and a secret source of benefit to all those who come within its reach. And may the words of my mouth and the meditations of my heart always be acceptable in Thy sight, O Lord, my Strength and my Redeemer!"

Scarcely had he set himself at his desk when the door opened softly and his child came in. There was a sweet smile on her face as she said, "How bright this room is, papa! And the air is as if lilies and roses had been blooming here."

He drew the little one to his arms, kissed her tenderly, and, while tears came into his eyes, silently thanked God for the New Year's lesson.

This is only a parable. But in it is the hiding of a great truth concerning personal character and personal influence. Personality creates atmosphere — invisible, impalpable, undiscernible by any human senses, but full of reality and force and effect.

Blessed is the one who can say, with Paul, "I live, and yet not I, but Christ liveth in me."

This divine personality in possession of the humblest human personality creates atmospheres full of holy influence.

THE FAMILY

GOD'S CARE

"The Lord preserveth them that love Him."

Though a gift of sorrow
Crown the year,
What shall be tomorrow
Do not fear;
Nothing need alarm thee,
Sorrow cannot harm thee,
God is near.

What of thy departed?
Safe are they:
Be not thou faint-hearted,
Trust and pray;
When the shadows gather
Hasten to the Father
Every day.

Lose no time in sighing;
Trust and love:
Happy living, dying,
Thou shalt prove
How He changes never,
How He loves forever,
Friend above.

Therefore make tomorrow
Glad with song;
Joy comes after sorrow,
Peace stays long;
In His love abiding,
In His shelter hiding,
Be thou strong.

—MARIANNE FARNINGHAM, in *London Christian World*.

In His Name

ONCE, while traveling in a sister State, I had occasion to wait a half-hour at a railway station. While looking out of the car window I saw a family, consisting of the father, mother and five children, the oldest not more than twelve years of age and the youngest an infant. They had apparently just arrived in this country and were entirely unacquainted with our language, customs and mode of dress. They were evidently waiting for a train that would take them farther on their journey. It was a hot day, and it was particularly hot inside the station waiting-room, so they were trying to make themselves as comfortable as possible at the end of the depot, outside, where there was a bit of shade. They were travel-stained and looked lonely, tired and homesick. The children tried to play, but could not succeed. The mother held the youngest child in her lap and seemed ready to drop from exhaustion. The father smoked his pipe in gloomy silence. No one around them could understand their language and they could not understand one word that was spoken about them. They were, indeed, strangers in a strange land. They were alone and yet were surrounded by a large number of people. A more complete picture of loneliness could not well be imagined.

I was so engaged looking at them that I scarcely noticed a party of ladies who had just entered the car and had taken seats near me until I heard them talking of the same people I was looking at. Then my attention was arrested at once as I listened to the conversation with interest. One beautiful young lady, who was dressed in the height of fashion and whose appearance and conversation showed her to be both refined and cultured, held in her hand a bouquet of rare and beautiful flowers. I heard her say, "I wish I could talk to them and cheer them up; they look so tired and lonely." After a moment she said, "I wonder if they would like these flowers?"

I think I will offer them to the children," and, suiting the action to the word, she left the car, crossed three lines of car-tracks and went up on the platform where the strangers were. They seemed much surprised to see such a fine lady coming toward them and the children crept close to their parents for protection. But when she divided the large bouquet into five smaller ones, and gave one to each child, it did one's heart good to see the expression of happiness and content that came over the faces of the entire family. They could not understand the words that were spoken, but they could understand the language of kindness and sympathy that prompted the action. The tired look vanished from the face of the mother, the father took his pipe from his mouth and smiled his thanks, and the children were almost wild with delight.

The lady then recrossed the tracks, came into the car again just as the train started, took her seat, and, taking a book from her hand-bag, began to read as quietly as though nothing had happened. I had never seen her before, have never seen her since, never knew her name, and would not recognize her should I meet her, but I became very much interested in knowing what kind of a book she chose to read on the train. I was so anxious to know that, at the risk of appearing rude, I managed to pass by her seat and glance over her shoulder, and saw that she was reading the New Testament. I then thought, no wonder she does such kind acts. She was reading of the blessed Master, who went about doing good and who has said to each one of us, His followers, "Go thou and do likewise." — REV. E. J. REED, in *Religious Telescope*.

THE OLD MEETING-HOUSE

MRS. OZORA S. DAVIS.

TOMMY SMILEY came swinging along the country road with five mended milk-tins and a bag of onions under his arm, the old scythe over his shoulder, and a roll of ribbon and a "Butterick's" pattern in his pocket. He had been down to the village to do errands for Mr. and Mrs. Warner, the overseer of the town poor-farm and his wife, and now he was plodding his way homeward along the dusty path beside the tangle of wayside weeds, hard-hack and blackberry bushes. The blackberries were not yet ripe, but the red raspberries were, and occasionally as Tommy passed an attractive bush climbing over the stone-walls, he stopped to pick and eat a few, although they were well sugared over with dust.

Tommy was loaded down in body, but light and buoyant of heart; he whistled as he went, and when at last he came to an especially fine bush opposite the old deserted meeting-house, he laid down his scythe, tin pans and onions, and proceeded to enjoy himself. There was no hurry about the errands—none of the things were needed before that afternoon—and Tommy wanted to think.

One of the differences between Tommy and some of the other boys was that he did think; he was always endeavoring to study out the ends and reasons of things, and this morning he was very deep in thoughts of Christopher Columbus, George Washington, Napoleon Bonaparte, and Jim Hawkins, the hero of "Treasure Island." It may seem rather strange that Tommy should have been thinking about

all these great men at once, but he had been reading about them all—about Christopher Columbus and George Washington in the United States history at school, about Napoleon Bonaparte in the book which old Capt. Shaler had left at the poor-house, and about Jim Hawkins in a book which Billy Jones and he had been perusing behind their geographies when school hours were long and mental relaxation necessary.

The thing which perplexed Tommy now was that he could not make up his mind which one he would prefer to imitate. There were difficulties in the way of each. America was thoroughly discovered, and steamers sailed with no Columbus to guide them all the way around the world; the British had left the country forever, and unfortunately the United States was at peace; the opportunities which had presented themselves before Napoleon Bonaparte seemed wholly closed to Tommy Smiley; and no map of any Treasure Island had ever been left at the poor-farm.

But all heroes had been alike in one thing, Tommy decided—they each and all found some one great thing to do; and Tommy decided that he, too, would find an object—no make-believe, some real thing—and do it, and then he turned a few handsprings. For Tommy had so much energy that it was difficult to find an outlet for it all. Mr. and Mrs. Warner had done their best. They set him at all sorts of odd jobs, from hoeing the corn to looking after old Mother Benson, who was weak in her mind and sometimes ran away, but there never seemed to be enough to keep Tommy busy. Tommy always turned up, his job finished, clamoring for more worlds to conquer, before Mrs. Warner had decided what to do next.

As Tommy came up now from his last handspring, dizzy but triumphant, he caught sight of the old meeting-house opposite. It had been abandoned for years, no meeting being held now in the town, and he had never been inside. Perhaps he could find an unlocked window! The grass had grown up rank and high in the yard, and the meeting-house steps were all aslant, one end had settled so far into the ground. A board was gone from one of them, and there were names scribbled in pencil by idlers all over the unpainted door. Tommy tried the handle, and, greatly to his surprise, it opened. He looked in and saw a little old woman, Hannah Stebbins.

Hannah Stebbins lived alone in the wayside cottage covered with morning-glories, which stood a quarter of a mile down the road. She had not many things left to care for, her family were all dead, and nearly all her old friends had died or moved away. The village was only one-half its former size, and Hannah Stebbins' life had dwindled and narrowed along with it, so that now she had few interests left. Her cat, her flower-bed, and the meeting-house were the largest.

She had never quite given up the hope that the old church would revive, never been able to understand why it was that the abandoned old Vermont village, where once the minister was a man of

power and importance amid his thriving flock, should now have no one within all its limits who seemed to care to go to church. Was the faith perishing? Where were those now who served the Lord? Hannah Stebbins, who knew nothing of the cities or the great world, could not understand or answer.

But on the rocky New-England hillside Hannah Stebbins became the faithful old priestess of the temple of the Lord. Through the long summer months, when she was not bound at home by the cold and the snow, Hannah Stebbins made almost daily pilgrimages down the dusty road to the meeting-house. She swept the bare, uneven floors, and dusted the stained old pews, and opened the windows that the sunlight might drive out all the musty taint of the old building's loneliness. Then, when all was sweet and clean, she would kneel down in the patch of sunshine before the pulpit, and pray that the Lord would yet restore the service, and make the church what it used to be when she was a girl. And if not, if that could never be, then she pleaded that there might be yet just one more convert sent out in some way from the old meeting-house.

She had waited a long time, and her faith was almost beginning to waver after her long, beseeching prayers, when this morning she arose from her knees and turned to see a barefooted, freckled boy, with patched pantaloons and overalls, standing in the aisle behind her.

He had forgotten to take off his rimless straw hat, and his bare feet were scratched by raspberry vines and covered with dust, but Hannah Stebbins did not even notice these things. She had waited before the Lord so long that her faith knew no stumbling-block in the way of a miraculous answer. Tommy was the first person who had been inside the church with her for two years, and he was as wholly unknown to her, straight from the poor-house, with his blue overalls and straw hat, as if he had been a messenger sent from Jerusalem itself to take up the Lord's work. Perhaps he had something to do with the Lord's answer. At any rate she had faith that he might.

As for Tommy, he was quite at home, as soon as he saw who was within. There were many old women at the poor-house, and Tommy was always their special friend, as well as now and then their keeper. So he began his friendly advances with a cheerful, "Hello."

The empty pews looked down upon a pair wrapped soon in eager conversation. Hannah Stebbins' face glowed like that of an old-time prophetess, and Tommy, with wide-open eyes, seemed to see the dim galleries above him filled with earnest men and matrons, and rows of boys and girls, as he listened to her whole-hearted pleading, and gazed up at the brown old seats. He had a vivid imagination; he saw the minister ascend the pulpit before him, and almost heard the singing of the little choir, as Hannah Stebbins described the old-time meetings of the days when she was a girl, and his buoyant spirit could see no reason any more than hers why these good old times should not be repeated.

"Let's have a meeting," he said at last.

"There's a minister drives over to Jonesville to preach every other Wednesday night, and I'll walk over there and ask him if he won't come and preach here, too. He'll come, sure."

Hannah Stebbins' eyes filled with tears of happiness and hope. "Do you suppose he would?" she asked. "Jonesville is ten miles away."

"Yep. 'Course he will. I'll tramp over there tomorrow, if Mis' Warner don't want me. Don't you worry," said Tommy, with a sudden recollection of Napoleon Bonaparte, "I'll just make him!"

And so he did. There were meetings in the old church once in two weeks all that summer, although the audience was a thin one. Hannah Stebbins and Tommy scrubbed the floor, a very little at a time, and Tommy succeeded after several trials in propping up the front steps, and nailing on a new board, besides demolishing some ancient cobwebs which were beyond Miss Stebbins' reach.

When winter came the meeting-house was of necessity once more abandoned; but the following summer there were a few more scattered meetings, and Hannah Stebbins was more than content. The minister took Tommy away with him that fall, and put him into a better school than the little district one, and the town overseers were very thankful to have one more drain removed from their already scanty funds.

And that fall, too, when the golden-rod faded from gold to withered brown, and the milkweed filled up its pods to bursting with soft, white, downy puffs, and the glory of the autumn was all fading away, Hannah Stebbins sank also, and grew weaker like a tired flower, until one early November day she died and was buried in the church-yard before the old meeting-house.

Then the church was forsaken indeed. Every board and beam seemed to lean up for support against its ancient neighbor, until it all appeared to shrink and settle together like the bones of a very old and shrunken man. The rain fell through the roof in a great puddle beside the pulpit; in winter the wind blew through broken panes, and drifted light coverlets of snow over the battered pews of the corner where the deacons used to sit. But in summer the sun shone comfortingly down, the grass and dandelions sprang up again, and Neighbor Jenkins' cow came in through the broken fence and cropped the big red clover-heads beside Hannah Stebbins' grave.

One day a man came back and strolled about for a while around the old church. He pushed the door open, and sat for a little in one of the front pews; then he came out and lay down in the grass beside the old tombstone, and gazed up at the blue sky.

It seemed very peaceful to him, for he had come from crowded city streets, and was very tired with a nervous, busy life. He was the pastor of a great city church, with many clubs and branches of labor, a church which had done more perhaps to uplift and comfort the poor than any other in the city. Every Sunday its pews were crowded with eager, expectant faces, while sometimes many were turned away

from the overflowing doors, and the pastor comforted, and exhorted, and taught, and gave, to those who needed him, every day, as long as the hours lasted. The world said he was a great man, and that he was doing a great work. He deserved to rest a day or two among the country hills and along the roads where he had walked with the milk-pans when he was a boy, and to think for a while in the yard of the old meeting-house. The Lord had answered Hannah Stebbins' prayer better than she knew.

Newtonville, Mass.

THE SOWER

"I had much seed to sow," said one. "I planned
To fill broad furrows and to watch it spring,
And water it with care. But now the hand
Of Him to whom I sought great sheaves to bring
Is laid upon His laborer, and I wait,
Weak, helpless, at His palace gate."

"Now I have nothing, only day by day
Grace to sustain me till the day is done;
And some sweet passing glimpses by the way
Of Him, the altogether lovely One,
And some strange things to learn unlearned before.
That make the suffering light, if it but teach me more."

Yet, from the hush of that secluded room,
Forth floated winged seeds of thought and prayer;
These, reaching many a desert place to bloom,
And pleasant fruit an hundredfold to bear,
Those, waited heavenward with song and sigh,
To fall again with showers of blessings from on high.

— Frances Ridley Havergal.

AN OBITUARY

ANNA BREED.

A BRIGHT young minister sat reading ZION'S HERALD, and, looking up, remarked: "I'm reading the obituaries. I always read them. There is no department of the paper from which I receive more helpful suggestions for right living."

We commend this advice to all readers of the HERALD. We have carefully read many of the obituaries, and find the criticism of the young minister to be true.

Not long since an obituary appeared which gave a beautiful tribute to the character of a single woman living in a country village of Massachusetts, who died at the age of seventy-six years. The writer says of her: "As a daughter she was most exemplary. Remaining at home after the other children had made homes for themselves, the care of her aged parents for many years, even to the close of their long life, devolved upon her. No more faithful, no more loving service ever rendered to aged parents by any child could exceed that of hers. She was a model of sisterly affection to each and all her sisters and brothers. In this relation she exerted a most benign and gracious influence. No one of the family who survives her can ever forget her constant and judicious counsels and encouragement. She was a friend of the humblest and the poorest; and with loving, sympathetic words and ever-helpful hands she ministered to the needs of

those who else would be compelled in loneliness and sorrow to walk the rough ways of life alone."

Is not this a lovely and sensible ideal of life for a single woman?

In these days many single women have chosen occupations to which they are compelled to devote a large portion of their time, but there are others who have no special work and remain in the old home. Such women can have no finer and more beautiful reputation than to be known in the community in which they live as devoted daughters and sisters, ministering to their parents and brothers and sisters and their families, and devoting a portion of their leisure to helping the poor and sorrowful.

Of this woman to whose obituary we have referred, it is said when she closed her long life "she left only pleasant memories in the hearts of all who knew her." And these sweet words of appreciation will be said of any single woman even in her life-time who is unselfishly devoted to her family and others who need her sympathy and help.

Lynn, Mass.

Weeds

THE silence that followed the retreat of Mrs. Bates' indignant footsteps was broken by Evelyn Dale.

"The trouble with Mrs. Bates," she pronounced, "is simply that she is—a weed!"

The ladies of the committee glanced at each other with grave disapproval, and Mrs. Dale's gentle face flushed with embarrassment. "My dear!" she protested, in a pained voice.

But Evelyn's eyes were full of laughter. "I haven't said anything shocking," she declared, "truly, I haven't, mother. Botany defines a weed as a plant out of place, and I'm sure that isn't so very dreadful, is it? I know that I've been a 'plant out of place' lots of times."

"What I meant was," and now Evelyn herself colored, for it was not easy to seem to give advice where nearly every one was older than she, "that it helped sometimes to think of it so. I hope you won't think me conceited to speak of it, for of course all of you know a thousand times as much about things and people as I. But I remember a girl on one of our college committees who made everybody uncomfortable by her constant criticism and interference, and some of us wanted to get rid of her. Our president wouldn't let us; she queted the weed definition and reminded us that it might apply to any one of us at some time, and we shouldn't want to be turned off—the way we pull up weeds and fling them over the fence, you know; we should just want to find the place where we belonged. So we tried our weed again and again, and finally she found her right place and became one of the best and most loyal workers we had."

The chairman's face had cleared, and she looked around the room with a smile.

"I think we owe a vote of thanks to Miss Dale for her definition," she said. "And now, ladies, how shall we act upon Mrs. Bates' resignation? Is it your pleasure that it be accepted?"

"I move," one of the ladies returned quickly, "that it be not accepted—that instead we make it part of our duty to help Mrs. Bates to find the work where she will be happy."

The motion was carried unanimously. — *Youth's Companion*.

BOYS AND GIRLS

OH, TO BE A RAINDROP!

HELEN M. RICHARDSON.

Oh, to be a raindrop and dance upon the leaves,

Fill the lily's chalice, rattle from the eaves!

Trickle down the grass-blades, splash into the pool!

Drip from wet umbrellas on their way to school!

If I were a raindrop how I'd laugh to see
Other little raindrops keeping step with me

As I frolicked gaily, dodged and ran about—

Sometimes hiding in a flower, sometimes rolling out.

But since I'm a snowflake, all that I can do
Is to keep the flowers warm the long winter through.

P'r'aps the raindrops, if they could, would be glad to be

Sparkling little snowflakes cuddled close to me.

Waltham, Mass.

A FAMILY QUARREL

N. N. S.

POKER: "I wouldn't be so proud if I were you, Mr. Tonga. You have a very small part to play, and the fire couldn't burn if I didn't give the logs a vigorous thrust now and then; they generally slip out of your fingers."

Shovel: "Oh, do stop your discussions! I'd just like to know where either of you would be if I didn't help you out; and how in the world the house could stand if I didn't gather all the ashes every night and pack down that back-log which is forever sputtering or sending out sparks when you hit it."

Andiron: "Fie! fie! You none of you understand! Were it not for us twins, the family hearthstone would always be cold. We do more work than any of you, make no noise about bearing whatever burdens you put upon us, but always have shining faces and polished manners that would grace a palace."

Fender: "Oh! I suppose I am to be left quite outside of the charmed circle, but—I'd like to know if I don't shine with reflected glory and come in for a little polish myself? I am sure I keep you all in your places; but here come the Woods to discuss their merits. I'm really tired to death of standing so steadily on sentinel duty."

Match: "Dearie me! what could it all amount to, you big logs, and little logs, and kindling, and all of you with so much brass if I, little and insignificant as I appear, didn't light the fire?"

Betty, the housemaid, coming briskly in: "What in the world would the mistress do without me, that lights the match that lights the fire, that makes the brasses shine, that pokes the logs, that picks up the fallen ones, that packs the ashes, and?"

Just then came a roar from Mr. Chimney: "Get along, all of you! I give the draught."

Suppose some of my little readers finish the story for me. I wonder if they have ever known any family of

brothers and sisters who each thought himself, or herself, the most important?

I should be more than sorry to hear that any of them live under a roof where there is a family quarrel.

Washington, D. C.

LITTLE BOYS AND LITTLE SHEEP

JOE came home with his clothes, and even his little curls, all wringing wet.

"Just knew the ice wasn't strong 'nough," he grumbled.

"Then why did you slide?" asked aunty.

"'Cause all the other boys did," said Joe; "so I had to, or they'd laugh."

His aunt gave him dry clothes, set him down behind the stove and made him drink hot ginger tea. Then she told him a story:

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things; where one went, all the rest followed. One day the big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going, and down he tumbled to the bottom of an old dry well, where father used to throw stones and rubbish. The next sheep never stopped to see what had become of him, but jumped right after, and the next, and the next, although father tried to drive them back, and Watch, the old sheep-dog, barked his very loudest. But they just kept on jumping and jumping, till the well was full. Then father had to pull them out as best he could; and the sheep at the bottom of the well were almost smothered to death."

"My! what silly fellows!" exclaimed Joe.

Then he looked up at his aunt and laughed. — *Youth's Companion*.

Game of Feathers

ALL being seated, every one is set vigorously to wagging the hands. The leader proceeds somewhat after this fashion: "Dog feathers" (as dogs do not wear feathers the hands continue to wag), "fish feathers, lion feathers, mouse feathers, bat feathers"—

At this last, unless some one is watching, some of the hands may go down on the lap. In that case, the person whose hands go down first must become the new leader, because bats do not wear feathers. But if no one is caught, the original leader continues:

"Lynx feathers, squirrel feathers, orang outang feathers, eel feathers, robin feathers." At this last, all of the wagging hands must fly down to the lap, at once being raised again, however, and kept on wagging. This is because robins have feathers. If any pair of hands have failed to do this honor to the feathers, the owner of that pair must become the new leader, and strive in turn to catch the rest.

From this illustration the principle of the game will easily be seen. It is a good game to familiarize the children with the names of different animals, and if "tur," "scales," "hair," and so on, be substituted for "feathers" occasionally, quite a range of natural history might be covered. — *Selected*.

Women Delegates and Reserves to the General Conference of 1904

From Fall Conferences



Delegates with names of Conferences : 2. Mrs. E. A. Hypes, Southern Illinois Conference ; 5. Mrs. May C. Bliss, Detroit Conference ; 6. Mrs. M. D. Nickell, Nebraska Conference ; 7. Mrs. Agnes H. Snyder, Ohio Conference ; 9. Mrs. P. H. Bodkin, Southern California Conference ; 10. Mrs. M. Y. MacMahan, Illinois Conference ; 11. Mrs. Lucy Rider Meyer, Rock River Conference ; 12. Mrs. Lottie E. Valentine, Michigan Conference ; 13. Mrs. Florence D. Richards, Central Ohio Conference ; 15. Mrs. E. S. Martin, Des Moines Conference ; 16. Miss Lulu B. Mayne, California Conference ; 17. Mrs. M. E. Roberts, Nebraska Conference ; 20. Miss Alice M. Hayman, Indiana Conference.

Reserves with names of Conferences : 1. Mrs. R. H. Beggs, Colorado Conference ; 3. Mrs. Nellie Clulow, Puget Sound Conference ; 4. Mrs. Robert Warner, Columbia River Conference ; 8. Mrs. M. J. Monnette, North Nebraska Conference ; 14. Mrs. S. A. Widney, Central Illinois Conference ; 18. Mrs. W. E. Hardaway, West Nebraska Conference ; 19. Mrs. J. A. Ferguson, Oklahoma Conference ; 21. Mrs. Frances Wheeler Smith, Michigan Conference.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson IV

SUNDAY, JANUARY 24, 1904.

LUKE 4: 16-30.

JESUS REJECTED AT NAZARETH

I Preliminary

1. GOLDEN TEXT: *He came unto his own and his own received him not.* — John 1: 11.

2. DATE: A. D. 28, April.

3. PLACE: Nazareth.

4. CONNECTION: In the fifteen months of interval between this lesson and the last occurred our Lord's Judean ministry recorded by John alone. It included the proclamation of the Baptist — "Behold the Lamb of God," etc.; the discipleship of Andrew, John, Peter, Philip and Nathanael; the marriage feast in Cana and His first miracle; the choice of Capernaum by Jesus as a place of residence; the first Passover of His public ministry; the purification of the temple; the discourse with Nicodemus; the visit to eastern Judea, where His disciples baptized many converts; His retirement into Galilee after the imprisonment of John the Baptist; the beautiful episode of the Samaritan woman; the second miracle in Cana — the healing of the nobleman's son; and, according to some harmonists, His second Passover at Jerusalem, and the miracle at the Pool of Bethesda.

5. HOME READINGS: Monday — Luke 4: 14-30. Tuesday — Isa. 61. Wednesday — Isa. 42: 1-7. Thursday — Luke 13: 22-30. Friday — Matt. 13: 47-58. Saturday — John 7: 37-46. Sunday — Matt. 21: 33-46.

II Introductory

After His rejection in Judea our Lord returned to Galilee and visited His old home in Nazareth. The fame of His miracles and teaching had preceded Him. His former townsmen were on the tiptoe of expectation. They naturally expected that here where His humble toil as the village carpenter had earned for Him but scanty consideration, He would especially magnify Himself; that He would demonstrate His Messiahship by a perfect blaze of miracles. In this they were disappointed.

Following the habit of His youth, Jesus went to the synagogue on the Sabbath day. After the reading of the Law He rose and ascended the platform. The roll of Isaiah was handed to Him. The selection made was that tender picture of the Messiah's office and work in which the Coming One is portrayed, not as a conquering hero, but as the Healer of the broken-hearted, the Preacher of good-tidings to the poor and of deliverance to the captives. This He read, and, stopping short with "the acceptable year of the Lord," He sat down to deliver the sermon. Calmly declaring that the text just read was then and there fulfilled, He began His discourse with words which were as full of grace and sweetness as they were of startling assertion.

But the spell was soon broken. A murmur began to run through the audience — "Is not this Joseph's son?" They could not brook the assumption that the village carpenter could teach them anything. They grew indignant at His lofty pretensions, and His tone of authority which no rabbi or scribe had ever dared to use. The idea began to take shape in their minds that He was putting forth vast claims without deigning to favor the town where He had been brought up by displaying

His miraculous power in confirmation. He had asserted His Messiahship, and they were mentally challenging Him to prove it. They were, in their minds at least, scornfully retorting to these claims by the taunting proverb, "Physician, heal thyself!" — do here what you did in Capernaum if you can.

Jesus saw the rebellious look and read the jealous thought. He had no miracles for them. They had vitiated the conditions on which He wrought those works of power. They lacked the candor, the faith, the receptivity requisite. He closed His sermon, therefore, by reminding them that a prophet receives no acceptance in his own country; and that, just as it had been in the days of Elijah and Elisha, so now the gifts of divine grace were reserved for those who cherished humility and faith. Had not a poor Phœnician widow at Sarepta, and a Syrian general at Damascus, been preferred of old to the proud and unbelieving Jews?

The growing disapprobation suddenly developed into murderous fury. The audience became a mob. They forgot the place and the day. They would not wait for judicial proceedings. They surged up around the Speaker. They hustled Him out of the synagogue and out of the town and pressed Him to the brow of the hill on which the town was built with the intention of hurling Him down headlong. But there was something in His mien and bearing which held their hands and thwarted their purpose. "He passed through the midst of them," and went His way.

III Expository

16. Came to Nazareth — from some other part of Galilee (verse 23). His custom was. — This may allude to His lifelong custom of attending the synagogue, or to His custom for a year back of teaching in these places. Stood up for to read. — Travelers of note, well-known teachers and the like, were granted this privilege by the ruler of the synagogue, and were not only asked to read and explain, but also sometimes to exhort.

17. Delivered unto him — handed to Him by the attendant. Book — roll. The sacred rolls were kept in a depository shaped like the ark, which was placed on a platform at the end of the building. In front of "the ark" were the "chief seats" for which the scribes and Pharisees strove so eagerly. Here, too, was the eight-branched candelabra, and the lamp that was never suffered to go out. In front of these, and on one side, was the platform on which the teacher could stand to read, or sit to teach. The prophet Esaias (R. V., "Isaiah"). — It is not clear that the rabbinical arrangement of Scripture lessons was yet in use. The reading of the Law was over for the day, and the prophet selected was Isaiah. Opened the book — unrolled the parchment. These scrolls were rolled on rollers, single or double, according to the length of the book. Found the place — "accidentally, some would say; providentially, we would say" (Schaff). The Prophets had, usually, only one roller for each book; the Law had two. When there were two rollers the place would be easily kept from week to week; when there was but one, the place, if the close of the last reading was desired, must be "found."

18. The spirit of the Lord is upon me. — The passage is taken from Isa. 61: 1-3, and is a free rendering from the Septuagint version. It appears to have been uttered by the

prophet primarily in reference to himself, but as it is found in the very midst of the Messianic prophecies, it is evident that the words, in their fullness of meaning, could be used by no one but the Messiah himself. Evidently "the Spirit of Jehovah" rested upon Him in every act and word of His ministry. Anointed. — Priests, kings, and prophets were "anointed" for their office, the ceremony consisting of the application of perfumed oil or ointments. The very titles of "Messiah," "Christ," show that Jesus was pre-eminently the Anointed One. Preach the gospel (R. V., "good tidings") to the poor — the "poor in spirit," who feel a poverty within, which nothing but the Gospel could relieve; and also, in general terms, the destitute and humble, who, having no earthly riches or hopes to engross them, would welcome the offer of heavenly treasures. Heal the broken-hearted (omitted in R. V.; probably inserted by early transcribers to conform to the original passage). — Nothing so quickly and so effectually cures the aches and the sorrows of the heart as the Gospel of Jesus. It wipes away tears, sympathizes with distress, inspires with courage, and sheds peace upon the troubled soul. Preach deliverance (R. V., "proclaim release") to the captives — referring originally to Babylon probably, but used by our Lord to indicate a release from the bondage of sin. "Freedom is the spirit of the Gospel — emancipation from the bonds of slavery in the limbs, of ignorance in the mind, of sin upon the soul" (Whedon). Sight to the blind. — He claimed to be "the Light of the world," that those "which see not might see." He opened darkened eyes to behold the wonders of God's universe; and He opened eyes which were darkened by sin and by ignorance to behold the wonders of God's grace. Set at liberty them that are bruised. — This is from Isaiah 58: 6, and not from Isaiah 61: 1. Says Schaff: "Our Lord read what was in the roll, but Luke gives the general drift of the passage." The "bruised" are the oppressed, or crushed.

19. The acceptable year of the Lord — the true jubilee year; the year of grace; the era of spiritual emancipation.

Impossible, indeed, would it be to find a more admirable text than the Saviour found in turning over the prophetic roll; it is a gospel in brief, the best description of the *Christus Consolator*. The poor, the prisoners, the blind, are indeed the best representatives of the whole mass of suffering mankind. Freedom, light, healing — what noble images of the salvation given in Christ! (Luther.)

20. Closed the book — the roll; probably did not read the usual twenty-one

Itching Skin

Distress by day and night —

That's the complaint of those who are so unfortunate as to be afflicted with Eczema or Salt Rheum — and outward applications do not cure. They can't.

The source of the trouble is in the blood — make that pure and this scaling, burning, itching skin disease will disappear.

"I was taken with an itching on my arms which proved very disagreeable. I concluded it was salt rheum and bought a bottle of Hood's Sarsaparilla. In two days after I began taking it I felt better and it was not long before I was cured. Have never had any skin disease since." Mrs. IDA E. WARD, Cove Point, Md.

Hood's Sarsaparilla and Pills

Rid the blood of all impurities and cure all eruptions.

verses. The minister — R. V., "the attendant." Sat down. — The reading was done in a standing, and the discourse uttered in a sitting, posture. Eyes of all fastened. — The force of our Lord's personality was almost, if not quite, as impressive as His miracles. His selection on this occasion, His manner of reading, previous history, reputation, the expectation of some wonderful work to be wrought by Him, the presence of His kinsfolk, all these would account in part for the eager attention paid Him; but over and above all these, the "atmosphere" of the Speaker, the quiet authority of His manner, unlike that of scribe or rabbi, would doubtless have the greatest effect in fastening the eyes of the audience upon Him.

21, 22. Began to say — announcing His topic. This day is this Scripture fulfilled (R. V., "today hath this Scripture been fulfilled"). — It was a vast and bold claim for this carpenter to make — thus to deliberately converge the Messianic prophecies upon Himself. Unless His claim was well-founded, He was the greatest of impostors. Bare him witness — were swayed by the irresistible beauty and force of the discourse. Is not this Joseph's son? — How then can He be the Messiah, as He professes to be? Their change of feeling toward Him manifests itself here.

23, 24. He said — perceiving their rising jealousy. Physician, heal thyself. — Their coarse feeling seemed to be: "You think we Nazarenes need healing, do you? Well, you are a Nazarene; suppose you heal yourself. If you are the Messiah, why are you so poor and humble?" Stier compares this with the taunt on the cross: "He saved others, Himself He cannot save." Whatsoever we have heard done at Capernaum, etc. — You have a big reputation down there; why don't you exhibit your powers here, if you have any? No prophet is accepted (R. V., "acceptable") in his own country — a proverb founded upon "the envy which arises from seeing former equals outstrip us in life."

25, 26. I tell you of a truth. — He cites the cases of two revered prophets, both of whom wrought miracles not among their own countrymen, but among heathen. Elias (R. V., "Elijah"). — See 1 Kings 17:9. Three years and six months. — The prediction was for three years only; but there had previously been the usual six months' drought. Sarepta — R. V., Zarephath.

27-30. Eliseus — R. V., "Elisha." See 2 Kings 5:1-14. Naaman. — "Thus both Elijah and Elisha had carried God's mercies to Gentiles" (Farrar). Filled with wrath — at being compared, as they thought, with Gentiles and lepers, and being denied in their imperious expectation of seeing a miracle. "A foreshadowing of our Lord's treatment afterward from the whole nation of the Jews" (Alford). Brow of the hill. — "The traveler will see in Nazareth more than one cliff that might have served the purpose of the fanatical populace" (Porter). Passing through, etc. — "There is no need to suppose an actual miracle" (Farrar).

DRAKE'S PALMETTO WINE

A tonic palmetto medicine that relieves immediately, and absolutely cures every case of indigestion, flatulency, constipation and Catarrh of the Mucous Membranes to stay cured. Drake's Palmetto Wine is a specific for Kidney and Liver Congestion and Inflammation of the Bladder. Seventy-five cents at drug stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of ZION'S HERALD who writes for it. Simply send your name and address by letter or postal card to Drake Formula Co., Lake and Dearborn Sts., Chicago, Ill.

Alford thinks He *did* use His miraculous power. Went his way. — He probably never returned. See John 1:11.

IV Illustrative

1. And so He left them, never apparently to return again. Did any feelings of merely human regret weigh down His soul while He was wending His weary steps down the steep hillslope toward Cana of Galilee? Were there any from whom He grieved to be severed in the green, secluded valley where His manhood had labored and His childhood had played? Did He cast one long, lingering glance at the humble home in which for so many years He had toiled as the village carpenter? Did no companion of His innocent boyhood, no friend of His sinless youth, accompany Him with awe, pity and regret? Such questions are not, surely, unnatural; not, surely, irreverent; but they are not answered. Of all merely human emotions of His heart, except so far as they directly affect His mission upon earth, the Gospels are silent. We know only that henceforth other friends awaited Him away from boorish Nazareth, among the gentle and noble-hearted fishermen of Bethsaida; and that henceforth His home, so far as He had a home, was in the little city of Capernaum, beside the sunlit waters of the Galilean lake (Farrar).

2. It is a universal trait of human nature, He says, to miss the great, the divine, in things which are near and familiar. We must confess that this is true. We find it so of our attitude toward the world of nature. A plant or flower must be an exotic before we wonder and admire. The mullein which we treat as a common weed is cultivated in foreign lands for the soft texture and hue of its foliage. Were there but one dandelion in the field we might go far to find it, but because the grass is starred with dandelions and the waysides refulgent with goldenrod and asters, we forget that they are beautiful. Not many of those people in Nazareth had ever remarked that the lily of the field — not of the garden — was arrayed in a beauty that outshone the glory of Solomon; not one had thought of going to flowers like that, and birds that flitted near, for a revelation of the heart of God. Let us remember that Jesus gave us not only knowledge of God, but He pointed to sources of that knowledge that every soul may have. In the beauty and order and providence of nature without, He found His evidence of the universal benevolence of God; and in that most common of things, the love which grows in human homes, He found the parable and proof of His supreme message, the fatherhood of God. But as He tells us in another word of His, we are too occupied in looking for "a sign," something strange and rare, to find this evangel which blooms at our doorstep and breathes in our hearts (Rev. C. L. Noyes).

Macaulay's Essays

From Chicago Tribune.

IN her book review column in Saturday's Tribune, Mrs. Ella W. Peattie says that Macaulay has gone out of fashion the last few years. It seems hardly credible that this can be so. Macaulay, the brilliant, the fascinating, the enthralling Macaulay, whose English history is more thrilling in places than the "Three Musketeers"; Macaulay, who actually wrote essays that were read more widely than his history. "Essays" — the word "essays" has been enough in nearly every case but Macaulay's to frighten readers away. "Essay" means to most men something dull, heavy, laborious — accurate,

HOW TO FIND OUT

Fill a bottle or common glass with your water, and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen, it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder, and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine, or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in Boston ZION'S HERALD. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp Root, and the address, Binghamton, N. Y., on every bottle.

indeed, but interesting only to the contemporary specialist and the next generation's bibliophile — for its rareness.

Not so with Macaulay's essays. They are exceptions to all rules. They are classical fragments of history, proof against time and fashion. So long as people wish knowledge on Frederick the Great, or British India, on Machiavelli, on the two Pitts, or Queen Elizabeth, or the poet Milton, they will read Macaulay's essays. And the people who care for none of these subjects, though they may set the fashion in clothes, can never set it in letters.

Perhaps Macaulay's style was overdressed, but it was all genuine. He may have set too many brilliants in the gorgeous brocade of his sentences, but, if he did, the brilliants, at least, were not paste, but real and flawless diamonds. Perhaps even the fabric in which he clothed his thought was too splendid; perhaps his vocabulary was so well chosen that the reader missed the half of what it conveyed. Perhaps with fewer, less choicely chosen words the reader would have been less dazzled with its dress and more perceptive of the idea it clothed.

Macaulay, indeed, clad his thoughts splendidly. But there his likeness to Swinburne ended. Take off the covering from the great essayist's thought. There stands revealed Greek loveliness. The rich garment had not concealed a weak, puny, ill-nourished body, but a frame strong, erect, symmetrical, deserving of the regal splendor in which it had been garbed.

If the fashionables have turned from Macaulay, so much the worse for them. He can get on without them far better than they can without him. The people who do not read or desist from reading because of fashion's decrees have never given Macaulay up. For them he does not need to be "resuscitated."

OUR BOOK TABLE

THE NEW AMERICAN NAVY. By John D. Long. The Outlook Co.: New York. 2 Vols. Price, \$5, net.

These are very handsome volumes as to binding, paper, press-work, and plentiful illustrations; and, so far as we can see, they are very satisfactory every way. Of course they will not altogether please those who are disposed to insist that Admiral Schley, not Sampson, was the great hero of Santiago and was violently persecuted by the Navy Department. That Presidents McKinley and Roosevelt, together with Secretary Long, did substantial justice in the matter and decided the questions that arose in the only way they could be decided, has long seemed to us sufficiently evident, as we believe it is to the great majority of disinterested non-partisans. This work goes far to confirm and deepen that conviction. It will stand, we think, as the verdict of impartial history. It is a stirring narrative that is here given us, beginning with the birth of the new navy in the early eighties, and reaching down through the Spanish War with its many heroic deeds. Patriotism will be kindled by it, and a fresh view given as to the part which our country must play in the great world battle in whose open arena she has so recently entered.

JOHN ROBINSON, THE PILGRIM PASTOR. By Ozora S. Davis. The Pilgrim Press: Boston.

The virtual founder of Congregationalism, and the pastor of the Pilgrim Fathers, has had much honor given him, and very much written about him, but there was plainly room for this book, which sets forth, in a more thorough-going, systematic manner than had before been attempted, the full story of a remarkably important life. No one connected with the beginnings of Congregationalism is more worthy of lasting remembrance than Robinson, none was more broad-minded, far-visioned, self-sacrificing, charitable, earnest, simple, brave. His personal character had a charm which makes it very attractive to the student and fruitful in lessons of permanent value. The author, Rev. O. S. Davis, pastor of the Congregational Church at Newtonville, Mass., has gathered up these lessons admirably, doing his work well, fitly estimating the man and his place in history. Some excerpts from this excellent volume best reveal the splendid work which the author has done. He has penetrated the very soul of Robinson. He says:

"Nor are his writings strongly autobiographical. He never boasts of what he has done; he keeps far out of sight in his controversies. But while we are thus limited on the objective side, we shall find that Robinson is constantly revealing himself on the subjective side. He discloses his heart; he lays bare the motive forces of his life. It is a character singularly simple and consistent; it is the soul of a man to be loved which we discover in those old controversial pamphlets and sometimes dreary discussions. Our chief sources are those passages in his preserved books where John Robinson writes out of his very heart."

Mr. Davis, in describing that memorable parting scene, when Robinson stayed behind from sheer sense of duty, and the agony with which he bade good-by to many of his flock, is at his best. He says:

"It was a day of deepest significance to Robinson himself. Years afterward the memory of it was dear to Bradford. It must have been an hour of anguish to Robinson. Here were the strongest members of the church which he had built up and served, a numerical minority indeed, but the very flower and strength of his congregation, about to leave him and set out upon a new enterprise filled with peril. Aside from any question of personal disappointment at the decision concerning

himself, it was a time of inexpressible sorrow to the heart of the faithful pastor. Bradford's words picture the passionate grief of the scene very plainly. That last prayer and the concluding benediction were poured out from a great sympathetic heart, which had without question intuitively apprehended to some degree the suffering which did take place during the next winter on the bleak slopes of Plymouth. There are few places in all this story where the greatness and strength of Robinson appear more vividly than in this hour of almost sacrificial anguish when he bade the flower of his church that last farewell at Delft-haven."

OPTIMISM. An Essay. By Helen Keller. T. Y. Crowell & Co.: New York. Price, 75 cents.

Very many will be deeply interested to greet Miss Keller's second invasion of the world of authorship. Those who followed keenly the story of her life will be glad to welcome this clear, frank expression of her sentiments and opinions as to life. She well says that if she, with her deprivations, has a happiness so deep that it is a faith, so thoughtful that it becomes a philosophy of life, her testimony on the side of optimism may be found worth hearing. She rejoices to be a witness to the goodness of life. She says: "I try to increase the power God has given me to see the best in every thing and every one, and make that best a part of my life." "My share in the work of the world may be limited, but the fact that it is work makes it precious." "I long to accomplish a great and noble work; but it is my chief duty and joy to accomplish humble tasks as though they were great and noble. It is my service to think how I can best fulfill the demands that each day makes upon me, and to rejoice that others can do what I cannot." "I trust, and nothing that happens disturbs my trust." She rejoices to have discovered that senses are by no means all, not indeed the chief thing, but mind and spirit. She has found the blessing of those who have not seen, and yet have believed. She counts that "deep, solemn optimism should spring from firm belief in the presence of God in the individual." In spite of her blindness she looks forth very cheerfully upon the world, and finds no place for despondency. She believes fully in the imperishable righteousness of God, in the dignity and triumphant ascent of man. The time is not out of joint. "If indeed some of the temples we worshipped in have fallen, we have built new ones on the sacred sites, loftier and holier than those which have crumbled."

Magazines

— *Pearson's* for January begins its eleventh volume, it having been started five years ago and already won a remarkable success. In this short space of time 20,000 stories or articles have been offered it. Henry George, Jr., continues his startling disclosures of "Modern Methods of Finance." "The Making of Staff Statuary" at the World's Fair is well described by Katherine Louise Smith; and Dr. Libertario gives a good account of two marvelous inventions by Cavaliere Pino, of Genoa, by which the sea-bed can be fully examined at any depth and any object easily picked up. (Pearson Publishing Co.: New York.)

— The *Nineteenth Century and After*, in its December number, discusses "British East Africa," "Korea," "The Woman who Tolls in America," "War Office Reform," the "Rival Empires," etc. The last named contribution, by Edward Dicey, takes up the British and the Russian Empires, and counts the latter to be "the champion of absolutism, the enemy of individual freedom and national independence, and the disseminator of obscurantism." He considers that "Great Britain is the only antagonist which can raise an effective barrier against the Russification of Europe, and that she can discharge this duty only by consolidating her outlying colonies with the mother

country." (Leonard Scott Publication Company: New York.)

— The *Contemporary Review* for December has a very excellent line of articles, among them: "The Growth of German Exports," "Canada and the New Imperialism," "The King and Queen of Italy," "The University of London," "Lord Wolseley's Memoirs," "Theodor Mommsen," and "Some Sayings of Bishop Westcott." The last is particularly rich, and worthy of extensive quotation. (Leonard Scott Publication Company: New York.)

— The January number of the *Century* has several notable articles. One is on "Radium and Radioactivity," by Madame Curie, the discoverer of radium, this being the only article she has contributed to the press on the subject. There is a narrative of personal adventure in Tibet by a Japanese Buddhist priest, who has recently returned from a long sojourn there. Mr. Sylvester Baxter, under the heading, "An American Palace of Art," describes the Isabella Stewart Gardner Museum in the Boston Fenway. Senator Lodge and Commissioner Sargent press on the attention of the public the need of greater restrictions in our laws to keep out undesirable immigrants. There are, as usual, many lively and readable stories. (Century Company: New York.)

— *Lippincott's* for January has a complete novel by Edgar Fawcett, called "Doreen," besides many good short stories and the usual miscellaneous pages. (J. B. Lippincott: Philadelphia.)

— The New Year's number of the *World Today*, with 144 pages, 110 illustrations, and 23 signed articles, besides the extensive and well-conducted editorial department, is a shining success. The president of a large corporation discloses some facts about the extensive prevalence of "Graft in Private Business" — in other words dishonesty — that are fairly startling. He believes, with many others, and gives good reasons for so believing, that "the depravity of the business classes of our country is not less than is supposed, but infinitely greater." He holds that there is tenfold more corruption in private business than in governmental. This partly explains why it is so hard to reform our

Gives "Go"

Food that Carries One Along

It's nice to know of food that not only tastes delicious, but that puts the snap and go into one, and supplies staying power for the day.

A woman says: "I have taken enough medicine in my time to furnish a drug store; but in later and wiser years I have taken none, but have depended for the health I now enjoy on suitable and sustaining food of which I keep on hand a tested variety, plain but nourishing."

"Of these my main dependence is Grape-Nuts, especially if I have before me a day of unusual effort either mental or physical. In this case I fortify myself the first thing in the morning with about four teaspoonfuls of Grape-Nuts moistened with cream, and not much else for breakfast, and the amount of work I can then carry through successfully without fatigue or exhaustion is a wonder to those about me and even to myself."

"Grape-Nuts food is certainly a wonderful strengthener and is not a stimulant; for there is no reaction afterwards, but it is sustaining and strengthening, as I have proved by long experience." Name given by Postum Co., Battle Creek, Mich.

There's a reason why four teaspoonfuls of Grape-Nuts and cream will add more strength and carry one further than a plateful of coarse, heavy food that is nearly all waste. Grape-Nuts food is condensed, predigested and delicious. It contains the parts of the Wheat and Barley grains that supply the rebuilding parts for brain and nerve centres.

Look in each package for a copy of the famous little book, "The Road to Wellville."

cities. (World Today Company: 57 Wabash Ave., Chicago.)

—The January number of the *Critic* appears in a new dress. The world-known decorative artist, Mr. George Wharton Edwards, has made the design which is printed in black and red and has all the dignity that comes from simplicity and artistic composition. Mr. Edwards has expressed a number of new ideas in his design, which is thoroughly up to date. Another new departure begun with the January number of the *Critic* is the placing of the table of contents opposite the second cover page. Readers of the *Critic* have complained that they could not always find the table of contents as quickly as they desired; so at the sacrifice of one of the best advertising positions, the publishers have surrendered that page to the comfort of their readers. (*Critic* Company: 27 and 29 West 23d St., New York.)

—The *Methodist Magazine and Review* for January opens its 50th volume with a strong number. Among the admirably illustrated articles are the following: Morley's "Life of Gladstone;" a travel sketch of the little-known country of Uruguay; "Theodor Mommsen," with some amusing stories of the great

scholar; "Lawlessness and Fanaticism in the United States," by Dr. J. M. Buckley; a touching story of Scottish life by David Lyall; with other serial and short stories, etc. (William Briggs: Toronto.)

—*Country Life in America* for January presents an exquisite cover design of milkweed pods, and an equally charming "contents design" of "honesty" (Lunaria). The frontispiece is from a photograph by G. W. W. Bartlett of "Lover's Lane," near Whittier's birthplace—a winter view of rare beauty—illustrating the opening article, third in the series of "Country Homes of Famous Americans," those of John Greenleaf Whittier being described this month by Edgar Mayhew Bacon. Other articles of interest, profusely illustrated, include: "The Mind of a Horse," "In the Ducking Blind," "A Hundred-Dollar Greenhouse," "A \$4,500 Suburban Home," "Violet-Growing as a Business," "How to Build a Rural Telephone." (Doubleday, Page & Co.: 14 Union Square, East, New York.)

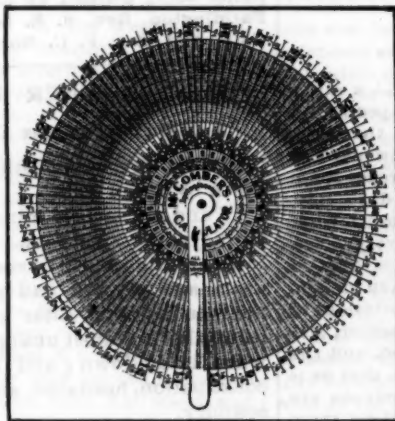
—The special features of the *American Monthly Review of Reviews* for January are a splendid character sketch of Elihu Root, the retiring Secretary of War, with several illustrations by Walter Wellman; a group of articles

dealing with the new year's business outlook under the heads of "Steel and Iron," "The Prospect for Railway Earnings," "Good Crops and Good Times in the West," and "The Promise of 1904 for Trade in General;" and a review of the life and work of Herbert Spencer, by Prof. F. J. E. Woodbridge. In "The Progress of the World," the editor discusses the prospects of war between Japan and Russia, the Panama situation, and the controversy about General Wood. (Review of Reviews Co.: 13 Astor Place, New York.)

—*Harper's* for January is a strong number. The stories—by Elizabeth Phelps Ward, Mary Wilkins Freeman, Mary Johnston, Grace Ellery Channing, Maud Stepney Rawson, and Van Tassel Sulphen—are unusually good. And there are several notable articles. Prof. Lounsbury continues to discuss the corruptions of English speech, and finds on every side corruptions which usage has made familiar and custom has made correct, so that it has grown and enriched itself in the process. Other good papers are: "The Derelict Hunters," "Disintegration of the Radioactive Elements," "A Neglected Chapter of Our Colonial History" (meaning the capture of Louisburg), "America's Unconquered Mountain" (Mt. McKinley, in the Alaskan Range, 20,900 feet high), and the "Slave-Market at Marrakesh." (Harper & Brothers: New York.)

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Reopening of Riverdale Church, Gloucester

Dec. 30 '81 were days of great rejoicing among the people of Riverdale Church, Gloucester, Rev. Fayette Nichols, pastor. They came back to their own after an absence of six weeks. In the middle of October the work of remodeling and improvement was commenced in the audience-room. All who have been at all familiar with the appearance of this church's audience-room will remember what a barnlike appearance it had. It was suggested to the trustees by the pastor that the church could be made much more attractive and comfortable. The president of the trustees promptly called the board together, and laid before them for approval a plan. This plan was accepted, and John W. Day, president of the board, was made chairman of a committee to carry it out. The improvements consist of a new vestibule, twice as wide as the former, a hard-pine floor (no carpets are to be used), enlargement of the pulpit and choir platform, with a room built on the right of the pulpit platform for the pastor, walls and ceiling frescoed a pleasing color, and new pews of a neat and elegant design and very comfortable, built by the American School Furniture Co. of Grand Rapids, Mich. The whole building is lighted by electricity. The audience-room is now 87x60 and is as pretty an audience-room as can be found on Cape Ann. The whole cost is a little rising of \$1,700. More than \$1,000 was paid and pledged at the reopening, and it is confidently expected that a canvass will shortly provide for the whole.

Presiding Elder Leonard preached the sermon on Wednesday, Dec. 30, from Mark 4:28. It was a clear and forcible exposition of the growth of the kingdom of God, and was listened to with close attention. Dr. Leonard showed how the kingdom had grown from small beginnings till it had become a mighty power.

Thursday night an audience comfortably filling the room came out. It was a platform meeting, and fraternal addresses were given by Rev. M. E. Wright, of Bay View; Rev. Geo. T. Beecher, of Chapel St. Baptist Church; Rev. Wm. H. Rider, D. D., of the Universalist Church; and Rev. R. P. Hibbard, of Trinity Congregational. Letters were read from Rev. George O. Crosby, Rev. H. G. Buckingham, and Rev. S. A. Bragg, all ex-pastors. None of the ex-pastors were able to be present, for which great regret was felt.

Methodism was introduced into Gloucester by Rev. George Pickering in 1805. From 1805 to 1825 Methodist services were held occasionally. In the latter year Rev. George Pickering organized a class in Riverdale, Gloucester. At first Mr. Pickering encountered considerable opposition, and the selectmen of the town were petitioned to forbid him to hold services. Mr. Pickering calmly assured them that he knew what he was about, and should remain and preach as long as there was a prospect of doing good. In 1826 Rev. Aaron Wait was appointed to Gloucester Station, which included the whole of Cape Ann. Mr. Wait's labors were chiefly confined to the Town Parish (a part of Riverdale). In 1828 a chapel was built at the Harbor, and dedicated, Oct. 22, 1828. After this the ministers sent divided their time between Town Parish and the Harbor, but the minister continued to reside at Town Parish. In 1828 a meeting house was built at Riverdale. The Harbor was made another station, and Sandy Bay (now Rockport) was put with Riverdale. It is thus clear that Riverdale is the oldest organized church of Methodism on Cape Ann. The present edifice was dedicated, Nov. 17, 1838, Rev. Moses L. Scudder preaching the sermon. The communion service (still in use) was given to the Fourth Church in Gloucester—Town Parish—in 1871, and afterward given to Riverdale Methodists. The bell in the tower was cast by Revere of Boston, 1808. It hung in the tower of the old Parish Church, Rockport, then known as Sandy Bay, during the war of 1812. In 1815 the British frigate "Nymph" came into the harbor at Sandy Bay, and sent a barge ashore to destroy the village. A young man going home from courting very late at night or early morning discovered them, and alarmed the town by ringing the bell. A solid shot was fired at the bell, hitting the steeple. This bell now calls our people to service. Mr. Pickering was the first Methodist minister to baptize a baby on Cape Ann. That babe was christened Judith (Curtis). Twenty years later

Judith Curtis was the first convert under Methodist preaching. She afterward married Capt. Elias Day. She was a godly woman and shed an influence of blessing on her church till 1872, when she "went home." John W. Day, her son, has been a strong tower of help to this church. For fourteen years he has served as superintendent in the Sunday-school. May he go home late to heaven!

Riverdale people rejoice greatly in their improved and beautiful audience-room.

THE CONFERENCES

MAINE CONFERENCE

Deaconess Home, Portland.—The Deaconess Home was the scene of unusual festivity and good cheer on Christmas Day, when some twenty or twenty-five men, women, and children were given a fine Christmas dinner and entertained, where otherwise they would doubtless have had nothing of Christmas cheer. The tables were laden with good things, and at the side of each plate was a bunch of holly. Mrs. H. Ida Benson, the new superintendent of the Home, presided at the head of the table, and was assisted in receiving by her mother, Mrs. Mayble, and the two deaconesses, Misses Totten and Santee. A bountiful supply was sent in from various sources. At 4 o'clock a handsome Christmas tree was unveiled, and all were given a present. The house was prettily decorated in evergreen and with the Christmas colors, green and red. In the evening the old time yule log was kindled, and the friends and guests of the institution gathered about the fireplace, while nuts were cracked and stories told by different members of the assembled company. Sent to the Home at 201 Oxford St., Portland, for printed slip enumerating the articles needed for use among the sick and poor. The greatest need is money.

Augusta District

Leeds and Greene.—It was Dec. 20, a rainy Sabbath, when we last visited this people—a country charge in every sense of the word, sparsely settled—and yet we had twenty-five people to preach to. Some city churches could not boast of many more on that day. Rev. A. C. Cook, the preacher—who is both farmer and man-of-all-work—is having a very pleasant stay on this charge. During the quarter there have been 4 conversions, 2 taken on probation, and 2 baptized. It was our privilege to baptize the pastor's ten-year-old daughter, Mabelle. Mr. Cook is very much liked, and the unanimous opinion of the people is, that he is the man for them another year. Finances are coming slowly, but we think they will get there by the time Conference does.

Phillips.—Rev. J. A. Ford is the pastor, and there is a delightful agreement between pulpit and pew. It is the unanimous wish of officials and church that Mr. Ford be returned to this charge another year, and we say "Amen." During the year a new furnace has been put in, a new carpet on the church floor, two piazzas shingled at the parsonage, and \$30 raised on the debt, making a total of \$402 raised this year. During the quarter 5 were received on probation and baptized, and 2 in full connection. At Christmas the pastor was remembered with \$10 in money and there were several other gifts to the family. Bills are all paid to date, and everybody connected with the congregation is feeling very hopeful. The outlook is good.

Strong.—This church, under the labors of Rev. George C. Howard, is having a prosperous year, although the pastor has labored under difficulties, embarrassments, and hindrances over which he had no control, nor was he responsible for them. His wife has been ill the most of the time the past season and is at present away from home. In fact, she has not lived in the parsonage at all. But husband and friends are cheered over the prospect of her home coming in the spring, if not before. While we are writing this record, the people of Strong are having a delightful day in the reopening of their church, which has been undergoing many repairs and improvements the past few months, including ten memorial windows, steel ceiling and steel walls, all painted and frescoed, with new paint on the pews, a choir-gallery, beside the pulpit, and other improvements, at a total cost of \$1,500,

and all paid for, with \$50 laid out on the parsonage. This is not a bad showing for a country charge. Four have been admitted to the church and the pastor has made 250 calls. All are agreed that Mr. Howard is the man for another year and so voted. Christmas passed, but not without remembering the pastor and wife with cash and other presents. We earnestly hope and pray for the restoration to health of Mrs. Howard, that she may soon be with her husband and the people with whom he is laboring.

Stratton.—Here we found Rev. H. H. Richardson in labors abundant, but cheerful, hopeful, and full of courage. He has had several conversions, and the prospect is good for many more. We baptized two ladies for him who have recently come over on the side of the Lord, and others are seriously thinking about the matter. Two were taken on probation. We preached there on a Monday evening, Dec. 28, and the next morning the weather was decidedly cold, the thermometer showing 24 degrees below zero. A good congregation was present, which indicated a church-going interest. It is the wish of all that Mr. Richardson be returned another year. Good work is being done.

Kingfield.—Rev. M. Kearney has been laboring here for the past few months, but it was thought advisable by the officials to close up for the rest of the season. As so many of the men connected with the congregation work in the woods during the winter, they decided it would be very hard to support a preacher or keep up church services. So there will be no more services in the Methodist Episcopal Church in Kingfield till after Conference. Mr. Kearney did the best he could under the circumstances, and the people felt very badly to have him go.

New Sharon and Mercer.—Rev. J. R. Remick has done faithful work on this charge, and his labors have not been without fruit. At New Sharon special meetings have been held, the pastor being assisted by Rev. J. A. Corey, of Farmington, Rev. S. E. Leech, of Livermore Falls, and Rev. F. C. Norcross, of Mechanic

MINER HIT

A Gold Miner on the Coffee Question

Many a rugged constitution has broken down by use of coffee.

"I and my son are miners and have been strong coffee drinkers. I will add I followed mining for fifty years. Nearly three years ago my son had papitation of the heart so bad that after a hard day's work he would be almost unable to get his breath when lying down; and I was a victim of constipation, headache, and could not sleep soundly.

"So I pulled up stakes one day and started to see a doctor, and curiously enough an old acquaintance I met on the way steered me off. We stopped and talked and told each other all the news, and I told him about our troubles. He said it was coffee doing the work, and that using Postum in place of coffee cured him of almost exactly the ailments I described.

"So instead of going to the doctor's I sent for some Postum, although I did not have much faith in it; but to my great joy it turned out all right, and after we quit coffee completely we both began to get well, kept it up, and are now both of us strong, well men, with none of the old troubles. A miner is supposed to be able to stand great hardships, but we could not stand coffee. It was killing us. Any one following the directions on the package of Postum will have a far better drink than he can get from the best coffee. I think every coffee toper should know Postum will cure him of his ailments; besides, it is such a refreshing drink." Name given by Postum Co., Battle Creek, Mich.

Coffee hurts nearly all who drink it, and soaks some people very hard. There is a sure way out of the trouble by quitting coffee and using Postum.

And "there's a reason."

Look in each package for a copy of the famous little book, "The Road to Wellville."

Falls. Out of this effort several have professed conversion, and a number were reclaimed, so that more of a religious spirit prevails than we have seen for a few years past. Finances are well cared for on both parts of the charge, and Mr. Remick is appreciated all over his large field. At the quarterly conference at New Sharon he was unanimously invited to stay another year.

Bingham, Moscow and Mayfield (and, we may record with safety, the adjoining country). — The past fall Rev. Fred McNeill, the pastor, jumped the Kennebec River into Concord, where he found the people hungry for the Gospel. Here he tarried for a few weeks, and God gave eleven souls as seals for his ministry. He has just started special meetings at Bingham, and within a week 4 have begun the new life, 2 have been received on probation, and 2 baptized by the elder. This brother has seen many saved unto God during the past two years. Mr. McNeill is a very devoted young man, and his great love for Christ and the church keeps him exhorting, praying, and singing almost continuously. Besides his pastoral work, he has helped shingle the horse sheds (doing a large part of it himself), and has gathered money and remodeled the church inside, doing considerable with his own hands. At Christmas time his people gave him a nice fur coat and other presents, for which he is very thankful. Finances are well up to date.

Personal. — We wonder if the elders generally are having a comfortable time doing their district work. Well, we are, and it is as cold as it is comfortable. We left our home in Waterville, Saturday morning, Jan. 2, and went to Norridgewock, a distance of twenty miles by rail, and took sleigh to Mercer, eight miles, where we held quarterly conference. Thence to New Sharon, six miles by sleigh, where we held quarterly conference in the evening. We preached here Sunday morning, then went back to Mercer in the afternoon and preached again. Monday morning (the 4th) we left Mercer in a sleigh for Starks, seven miles away, the wind blowing a gale, the snow flying at a great rate, and the thermometer somewhere near twenty degrees below zero. Held the quarterly conference in afternoon. Tuesday morning we left Starks for Madison, eight miles, and thence to Bingham by rail, for afternoon and evening. Well, I have it to say that I never covered thirty-five miles of road in a sleigh when it was such cold weather, the thermometer ranging from 12 to 30 below zero. Come on, brother elders, and tell us about it! We slept in four different beds, but they were not bed-warmings as in ye olden times, for each was warm and comfortable; but oh, the weather! No one can describe the fierceness of the cold. C. A. S.

NEW HAMPSHIRE CONFERENCE

Dover District

Hampton has recently been canvassed in one of the most systematic and profitable ways possible. The town was divided into fifteen districts, and two persons were appointed by a joint meeting of the pastors to visit the families of each district, learn their denominational preferences, find out whether they attend Sunday-school, ask their children's ages, and ascertain such other data as might be useful to the pastors for parish work. The committee attended faithfully to their work, and recorded their findings on blanks prepared by the pastors themselves. The canvass has been a blessing to all who participated, and is much better done than is usually the case where a professional canvasser from the outside is hired. Our pastor, Rev. J. N. Bradford, on tabulating the blanks returned to him, finds that there are more persons who never go to church or Sunday-school, but who prefer the Methodist Episcopal Church, than there are who now attend either regularly or occasionally. Here is a great field for home-missionary work. Mr. Bradford proposes to call for volunteers, after the plan adopted by Rev. E. S. Tasker, of Dover, and appoint a number of workers to thoroughly visit the families in the various districts and invite the people to the house of the Lord and to the Bible school. The church believes in having an attractive building to which to invite others, so has raised money sufficient to paint the house of worship. The parsonage has been shingled and the blinds

Painted. At the third quarterly conference, Mr. Bradford announced that, in closing his sixth year with this people, he would also close his pastorate, and did not wish to be a candidate for a seventh year. The community appreciate his services, and on Christmas presented Mr. and Mrs. Bradford with a fruit basket containing \$16.

Cook's Corner. — The work at this place is new and has an interesting history. In the early part of last summer several members of the Young Women's Christian Association of Lawrence, Mass., held a series of open-air services on a plot of ground that had been donated as a playground to the Association by Dr. Florence Robinson, of Lawrence. These services, conducted by Mrs. Joseph H. Safford and Miss Bertha McCurdy, president and secretary of the local Y. W. C. A., awakened considerable interest among the people of the neighborhood, and several who had been living in a back-slidden state were revived. As the meetings continued under the wise direction of these consecrated women, a number of unconverted people commenced to inquire the way to life eternal. An enthusiastic worker, Miss Grace H. Cross, felt her heart warm toward the children, and as there was no Sunday-school within a mile of the place, she gathered the little people together in a barn, where she met them until the cold weather drove them to the houses that were open to them. One hundred boys and girls had been brought together, beside an adult class of sixteen, and a cradle-roll of sixteen more.

At this juncture of the work, those who were active in this revival felt that the time had come for forming a religious organization. After a full discussion of the issues involved, it was decided to organize a Methodist Episcopal Church, and the presiding elder of Dover District was invited to meet those who wished to enter into some sort of compact from which a Methodist church might eventually grow. On the second visit of the elder, Dec. 16, the opinion was unanimous that it would be better, for a time, to sustain some relation to a city church than to organize at once into a quarterly conference. Articles of agreement prepared by the elder were adopted, and the nineteen who signed became a class connected with the Garden St. Church. The elder then turned the work over to the pastor, Rev. A. J. Northrup, who received 6 on probation, and appointed Mr. Charles H. Hartwell leader of the class. A number of others have signified their purpose to secure letters from the churches to which they belong and join the new movement. As soon as the time is ripe, the class will reorganize as an independent quarterly conference. Miss Mary E. Cook, who has been very much interested in the growth of the work, has given the society a building lot 100 by 116 feet. Also \$800 have been pledged toward the erection of a chapel. Behold, what God hath wrought!

Personal. — Mrs. L. R. Danforth, of Rochester, had the joyous chords of Christmas turned into a minor passage by a message summoning her to Montreal to attend the funeral of her mother. A widespread sadness also came to the Methodist church in Rochester by the sudden death of one of their exemplary young men, Mr. Charles W. Parsons. He leaves a widow and three children, besides a mother and sister, both of whom are invalids. The sympathy of the people is deep for both of the afflicted families.

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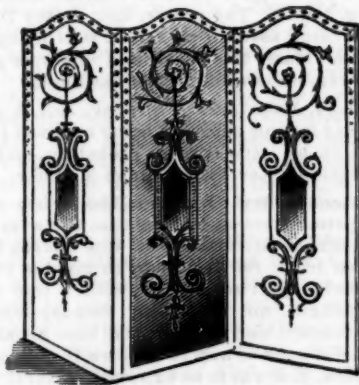
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are full of interesting things. As for Sunday-school notes, I find as much helpfulness in Dr. Holway's weekly contributions as in any other expository and practical suggestions that come to my desk. The topics for the Epworth League are handled in a masterly manner by Dr. Kaufman. The "Brieflets," "Personals," and "News from the Conferences" give an amount of information about Methodist people that can be obtained nowhere else. Beside all this, the HERALD is the open arena for the free expression of all phases of religious discussion within the limits of loyalty to our beloved church. Brethren, if we are to "boom" any paper, let us first interest the people in something that belongs to ourselves, remembering that \$2.50 a year is not a heavy subscription for a weekly that must depend almost exclusively on New England Methodists for support.

Snowflakes. — Kriss Kringle drove down from the North Pole to Milton Mills, and hung on the Christmas tree a fur coat, with \$9 in the pocket, for Rev. S. E. Quimby.

The same lively old fellow whipped round to Sanbornville, and left a gold watch and chain for Rev. R. H. Huse; also a silk basket of artificial roses for the pastor's mother.

Then Kriss speeded his reindeers to East Kingston, and left thirty dollars' worth of happiness for Rev. John Cairns.

It is reported that he went over to Fremont, and left with Rev. A. K. Travis a package containing \$28.

Pastor Pendexter, of Amesbury, sent to the families of his parish a neat card with "New Year's Greeting," a cut of himself and his church, and a calendar for 1904.

Rev. S. F. McGuire wished his people "Merry Christmas" in a pastoral letter which contained a half-tone of the family — Mr. McGuire, Mrs. McGuire, and the baby.

A union watch service of unusual interest was held at First Church, Lawrence, under the direction of Rev. Dr. A. A. Wright. During the recess refreshments were served in the vestry.

Hampton has elected, as lay delegate, Mr. Fred G. Henniger, and Miss Alice Meare alternate.

J. M. D.

Manchester District

Enfield. — The first Sunday in December, 2 were received into the church. The people are working to raise money for much-needed repairs on the church edifice. The pastor, Rev. H. J. Foote, and wife are enjoying their work here. Mr. and Mrs. Foote spent Thanksgiving in Haverhill, Mass., with her parents, Mr. and Mrs. Ira Sawyer. A day or two after Thanksgiving Mrs. Sawyer was taken suddenly ill, and in a few short hours passed to her eternal reward. She was a devoted wife, a kind and indulgent mother, and a conscientious Christian. She was a member of Grace Methodist Episcopal Church, Haverhill. Mrs. Foote has the heartfelt sympathy of all the people in Enfield in her sorrow.

Canaan. — The pastor, Rev. H. F. Quimby, held special evangelistic meetings two weeks in December. On account of the extreme cold weather, the congregations were small. The Word was preached, and good will follow.

Wilmot and West Andover. — Last spring, when the pastor began talking repairs on the

chapel at West Andover and the church at Wilmot, he was told it could not be done. When the writer was there, Dec. 20, he found the old church at Wilmot looking like new, with its two coats of paint outside and paint and paper inside. The chapel at West Andover has been made attractive and convenient. Mr. Tuttle has worked hard to accomplish this, and the people appreciate it.

Hillsboro Bridge. — The home of the pastor, Rev. J. C. Brown, has been a real hospital the past month. First the children were shut in with grippe colds, and before they had fully recovered the daughter Gladys was taken down with typhoid fever, and has been under the care of a physician and a trained nurse. She is now out of danger and on the road to recovery. During the sickness of the daughter the sympathy of the church has been manifested to Mr. Brown and the family not only in word, but by very many kind acts. The Christmas tree bore splendid and abundant fruit for them. Among other things was a box with \$30 in gold from the church at the Bridge, and a purse of money from the church at the Centre. Their hearts were not only gladdened by the gifts, but by the spirit back of the gifts.

Henniker. — Our church here is undergoing repairs. New oak pews are being put in, and the people are quite enthusiastic in raising the money for the same. The new pews, steel ceiling and beautiful windows will make this a handsome auditorium. The pastor, Rev. A. W. Frye, is beloved by his people.

Marlboro. — Our people here are justly proud of their improved and now handsome church. Soon after Rev. A. M. Markey was appointed to this charge last spring, he began to agitate remodeling the church. It was decided to raise it up and put another story underneath. This has been done, and a large, light and attractive chapel, a kitchen and toilet-room, have been put on the first floor. This has been done at an expense of \$1,600. All of this has been pledged and paid, and nearly every dollar of it was raised in Marlboro. The members of the church and congregation say that to their pastor belongs the credit for the improved condition of things. On the other hand, Mr. Markey says that he has had behind him a noble, self-sacrificing band of helpers. As a token of their appreciation, the society presented Mr. Markey with a beautiful fur coat at Christmas.

West Swanzey. — The writer had the privilege of preaching at a reopening service in this church, Dec. 27. He was delighted with the transformation that had taken place. New steel walls and ceiling have been put in the audience-room, a steel ceiling in the chapel, and the small room back of the chapel made to look like new. The colors on the wall and ceiling could not be bettered. For the improvements \$600 has been expended. Rev. A. M. Markey is pastor here also.

Manchester, St. James'. — Special evangelistic services were begun in this church, Monday evening, Jan. 11. The pastor, Rev. J. Roy Dinmore, is being assisted by Mr. R. D. Murphy, of Worcester, Mass. The pastor and wife were generously remembered on Christmas night.

St. Paul's, Manchester. — Sunday, Jan. 3, was a good day for this church, 6 being received into the church by letter, 1 from probation, and 13 on probation. Rev. Edgar Blake is pastor.

Manchester, First Church. — The writer was not surprised when he learned that the average Sunday-school attendance of this church had increased from 196 last year to 210 this year. In a growing part of the city, with a live Epworth League, an up-to-date Sunday-school superintendent, and a pastor who does as faithful pastoral work as any in the New Hampshire Conference, this was to be expected. Rev. C. H. Farnsworth is pastor.

Peterboro. — Affairs on this charge are quite hopeful. A spirit of harmony prevails, with a good degree of religious interest. Christmas tree exercises were of more than usual interest. The pastor and wife, Rev. and Mrs. H. B. Copp, received some valuable gifts, among which was a choice dressing-gown for Mr. Copp, accompanied by a pretty speech by a bright business man of the village. An excellent watch-meeting was held, the pastor being assisted by the Baptist minister, Rev. De Forrest Safford, and Rev. H. J. Smith, of West Rindge. It was a profitable meeting, and closed with an old-

fashioned altar service, with two men forward for prayers. The sturdy village policeman in full uniform dropped in, not to make an arrest, but in time to join most heartily in the closing consecration and altar service.

Concord District

Winchester. — The pastor, Rev. W. R. Patterson, has started a young people's service for Sunday evening which is awakening much interest. Special revival services have been held.

Rumney. — There are evidences of the work of God among the people. Rev. Wm. Magwood reports five adults rising for prayer in recent Sunday night services.

Penacook. — Rev. A. L. Smith and his aggressive and progressive people are rejoicing in their new and beautiful church home. Just now they are engaged in revival services.

Concord, Baker Memorial. — The pastor and family were kindly remembered at Christmas



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time with a purse of money and other gifts by the congregation, most of whom dwell in this city, but some are far away and yet remembered the home pastor. Three joined by letter, Jan. 3, two of these being the State secretary of the Y. M. C. A., Mr. A. H. Wardle, and wife. Union services, including all the evangelical churches of Concord, began in this church, Thursday evening, Dec. 31, and were continued for one week, when they were moved to the South Congregational Church for a larger audience-room. The services have been largely attended from the first, very spiritual, and great expectations are held of a genuine work of grace among the people. Evangelist S. M. Sayford, of Boston and H. W. Lambert, gospel soloist, have been secured. The churches are united and the work thoroughly organized. Pray for Concord.

Woodsville.—In this live railroad town, congregations are good and the services of God's house deeply spiritual. Several have recently started in the Christian life. Two have been baptized and one received in full connection. Rev. W. A. Loyne is in labors abundant among his people and is taking great interest in the new Cottage Hospital and its work.

Groveton.—Rev. A. E. Draper, the pastor, reports: "Our work goes well. Plenty to do and happy in doing. A pleasant Christmas and some grateful expressions of regard. Watch-night services were held and well attended."

Littleton.—At a well-attended and very profitable watch-night service Mrs. Mabel B. Howard was elected delegate to the lay electoral conference, with Mrs. S. F. Abbott alternate. Careful plans for special revival meetings were made and carried out as planned. God honored the plan and devotion in labor and several are added to the church, with more to follow. The pastor, Rev. T. E. Cramer, sent a New Year's greeting to all members of his flock at a distance, and made 177 calls in person on those near at hand, carrying his season's greeting on New Year's Day and the two days preceding. The people remembered Mr. Cramer and family generously at Christmas time, and the season was greatly enjoyed by both pastor and congregation. Mrs. Cramer's mother, an aged lady living at the parsonage, recently had a slight shock of paralysis and is in very feeble health. At last report she was gaining slowly.

Concord, First Church.—Rev. James Cairns and his people had a good day, Sunday, Jan. 3, when 5 were baptized, 9 joined on probation, and 8 came into full membership. The pastor's family were generously remembered at Christmas with a purse of money and other valuable gifts.

Moultonboro.—The church building has been undergoing extensive repairs, about \$500 being expended on it. The church is moving forward. Rev. D. E. Burns is the popular pastor, who with his family was very generously remembered at Christmas time by an appreciative people.

Lisbon.—At the third quarterly conference, held Dec. 3, all reports showed a healthy growth in the departmental work of the church. The Sunday-school shows the largest average attendance in its history. A hearty and unanimous invitation to remain another year was given the pastor, Rev. C. N. Tilton. The Christmas exercises and music were of special interest; among these a cantata entitled "Crowning Christmas," attracted much interest. The pastor and family were richly remembered with gifts. A watch-night service was held, and the pastor made 250 calls on New Year's and the day following, distributing a neat folder containing his New Year's greeting. A good spiritual interest obtains. Two have recently been converted in the meetings. The Junior League gave a concert, Monday evening, Jan. 4, which proved so entertaining that they have been asked to repeat. Pastor and people are working together for victory. Just now this congregation and others are uniting in services for the Week of Prayer.

Whitefield.—The pastor, Rev. Elmer E. Reynolds, issued a very helpful and hopeful pas-

toral letter as New Year's greeting to his people. It will doubtless tend to increase the interest of his congregation in the work of God for the coming year. One was baptized, Jan. 3. At Christmas time the choir rendered a fine sacred cantata, "The Hope of the World." COOKE.

VERMONT CONFERENCE

St. Johnsbury District

East Burke.—The pastor and family were well remembered at Christmas—over \$20 cash, and other gifts to make it \$30. The congregations here are well sustained and the work in general is in a prosperous condition. The pastor is proving his skill with the axe, as well as the spirit sword. He has provided himself a good supply of fuel, which will minister much to household comfort, if next January should start as the present has. The Sunday evening services at this point are union services, and Rev. G. W. Manning alternates between the Methodist Episcopal and Congregational churches.

Glover is also lending her pastor for afternoon services at West Glover Congregational Church. He reports unusually large congregations there and a very interesting and interested class of hearers. At his home charge progress is being made, and several recently owned Christ in baptism. The general benevolences here are well advanced.

Irasburg.—The presiding elder fell in with a most charming family Christmas gathering at the home of Rev. J. E. Knapp. The "tree" was a little late in dropping its rich fruit, as some of the family were not "at home" until New Year's. But a generous-sized tree with gifts enough for a whole colony was just being stripped Jan. 2, with the whole family present. It was a scene to bring out devout thankfulness, after the trying ordeal of the early year, to find the circle unbroken and all hearts so glad and grateful. The good people of Irasburg contributed not a little to the burden which the parsonage tree bore.

Craftsbury is at the head in Christmas gifts to pastor and wife—a fine fur cape for Mrs. Chrystie and a Canadian coon coat for the pastor, at present prices rated at \$70. A very remarkable work of grace, partly reported earlier, has been experienced here. As the initial result of some thirteen weeks of revival effort on this double charge, over 100 have professed Christ, and at last reports 58 had united with the Methodist Episcopal Church on probation, with more to follow. In the list of converts are 27 men above thirty years of age. The pastor was ably aided in the long campaign by Miss Adams of Massachusetts, who was with him some two months. The people showed marked appreciation of her services by continued attendance upon the services, and generous compensation for the worker.

South Albany.—A course of winter lectures has been provided, and the people have shown their sense by patronizing the same. In the midst of exacting labors at home Rev. R. J. Chrystie gave them what is spoken of as one of the best, a lecture on the wonders of the heavens, an inspiring theme worthily presented. Dr. H. W. Worthen gave them an evening on "Tent Life in Palestine." The presiding elder talked on "Cave Life," or wonders under ground. The little society here is making a brave fight, and some noble young people are being reached and trained, though most of them go elsewhere for their life service.

Hardwick is having a steady and wholesome growth, with Misses Avery and Bryant as helpers. A considerable number have manifested a purpose to lead a new life, and several have been hopefully converted. The extreme weather does not stop the good work. Mrs. Z. B. Wheeler, whose husband died at Woodbury a few weeks since, where he was our supply pastor, has removed to Hardwick, and will find a home with her son there.

Lunenburg.—Recently 14 were received in full and on probation. The general religious work of this locality seems to be prosperous,

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and a genuine spirit of fraternity prevails among the churches.

Bloomfield.—Rev. F. B. Blodgett has been on a visit to his father's home in Cabot, and on his return to his charge in the severe cold of Jan. 1, Mrs. Blodgett became ill at Lunenburg and was obliged to remain some days, but has returned to her home at this writing.

Barre is pushing a vigorous campaign under Evangelist Davidson, three denominations uniting. The attendance has steadily increased. The audiences are largely of men, and are reported to number 400 to 500 in recent evenings. A goodly number are beginning the new life.

The weather in Vermont, as elsewhere, has been extreme for three weeks, but we have been spared the fierce winds. While the coast was suffering so severely, Jan. 2, the writer was making one of his most trying trips between Irasburg and Lowell, and found no special difficulty or discomfort, though in a drive of 110 miles there was not a moment that the mercury was above zero. Indeed, for more than a hundred hours this was true for all this section of Vermont.

Island Pond is having steady and productive work. Five were recently received on probation, and 4 into full membership. Rev. William Shaw is winning high rank as a faithful and forceful preacher of the Word. J. O. S.

Montpelier District

Randolph Centre.—One adult was baptized and received on probation, Jan. 3.

A New Journalist.—The following is clipped from the *Herald and News* of recent date: "The *Barre Daily Telegram* has been acquired by a syndicate of Barre business men and will be conducted as an independent, anti-license newspaper, with Rev. W. R. Davenport as editor. Mr. Davenport is well known as a preacher in the Vermont Conference, former presiding elder of Montpelier District and more recently principal of Montpelier Seminary. Extensive mechanical improvements are to be made and a handsome sheet is promised in the

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near future." We predict success in the venture from this time on.

W. M. N.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—The order of the day, Jan. 18, will be addresses by Rev. Geo. A. Jackson, librarian of the General Theological Library; R. F. Raymond, Esq., of New Bedford; and Rev. Dr. George Whitaker, in the interests of the New England Methodist Historical Society.

Bethany, Roslindale.—Special meetings for two weeks, including the Week of Prayer, were conducted by the Young Men's Association, under direction of the pastor, Rev. G. F. Durgin. In these came the watch-night service, which was of unusual interest. Eleven young men—average age 21 years—sat on the platform and went together to the altar for the communion service. Two of these are college boys, one took part in public service for the first time, all have shown good interest and have done profitable work in these meetings. In compliance with the request of the Epworth League, Santa Claus left an elegant and comfortable quartered oak office chair in the pastor's study. At the same time this venerable dispenser of the tokens of Christmas affection dropped several other valuable packages in the midst of the parsonage family. Bethany Church boasts the oldest Methodist in Boston. Mr. Henry W. Bowen passes his 80th birthday anniversary, Jan. 14. In early childhood he was taken to the first Methodist Church in Boston, in Hanover Alley. He united with the church, attended service, sang in the choir, and was married in the North Bennet St. Church. Mrs. Bowen was 81 on the 8th of January, and has been associated with her husband in all his church relationship and work. Both are in vigorous age. Mr. Bowen is Sunday-school superintendent and one of the most active of men.

Cambridge District

Woburn.—As we go to press the new Methodist church gymnasium is being dedicated with gratifying and fitting ceremonies. It is a feature of the splendid work wrought by the pastor, Rev. Norman E. Richardson. During the past six months 61 persons have joined the church. At the last quarterly conference it was voted unanimously to recommend that the present pastor be admitted to the New England Conference and become the permanent pastor of the church.

Newton Upper Falls.—The work in this charge, under the new pastor, Rev. O. W. Scott, D. D., is opening well. Sunday, Jan. 3, despite the storm, 9 were received on probation. Others have been converted and will unite soon, it is expected. The pastor has a unanimous invitation to remain another year.

Somerville, Flint St.—An impressive watch-night service was celebrated, continuing from 9 o'clock to midnight. The program included an opening meeting under the direction of the League, at which Rev. Ralph Flewelling, of Newton Centre, gave a splendid address on the topic, "The Journey by Faith." During the social hour refreshments were served by the Ladies' Aid Society. Rev. A. A. Stockdale, of Berkeley Temple, was the speaker at the closing service, and preached an impressive sermon from the text, "We would see Jesus." Before the communion service was held, 9 persons were admitted into the church, seven of whom were young ladies of the Sunday-school. New Year's cards were given to the goodly number of guests. Rev. Philip L. Frick is pastor.

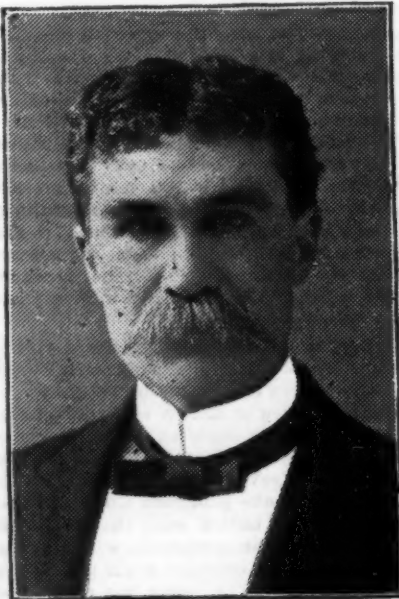
Lowell, St. Paul's.—On the evening of Jan. 6, the vestry of this church was crowded with the friends of the pastor and his sister, Rev. George B. Dean and Mrs. May Williamson. The immediate occasion was a New Year's reception, given by the Ladies' Aid Society; and the reason for it was because of the devotion of the people to their pastor and his sister. During the evening a magnificent bouquet of flowers was given to Mrs. Williamson, and a purse containing \$50 in gold to the pastor. A large number of pastors from the various denominations in the city were present, and each one had something to add, in the way of kind words for Mr. Dean, to the success of the evening. The various rooms were beautifully and tastefully decorated, and a dozen tables were loaded with sweetmeats and substantial. Vocal and instrumental music enlivened the occasion, and

everybody seemed to enjoy the evening to the fullest degree. An official of the church says: "All this certainly could not have been true were it not for one thing—the fact that the pastor has a strong hold upon the affections of his people. Time limit, or no time limit, we are going to keep him!"

Waltham, Asbury Temple.—New Year's communion was observed, Sunday, Jan. 10, and was the largest in years. Eleven stood at the altar for admission into the church, five of whom were stalwart young men from the young men's Bible class of which Mrs. Staples is the popular teacher. Much interest also is manifest in the series of Sunday evening practical talks by Rev. L. W. Staples, the pastor, on "The Up-to-date Young Man"—his "Work," "Friends," "Money," "Marriage." The first of the series is very highly spoken of by those present.

Lynn District

Melrose.—On Saturday evening last the church at Melrose happily surprised the musical director, Mr. W. W. Keays. At the close of the choir rehearsal, and after a lunch which had been provided by the musical committee, Mr. Damon, in a neat speech, presented to Mr. Keays a fine traveling bag as an expression of the appreciation felt for the splendid work



MR. W. W. KEAYS

which he is doing as musical director. Mr. Keays, who is especially proficient as a musician, has long been a faithful and loyal member of the church, and during the time of the erection of the edifice has generously donated his services. The church did well to thus express its appreciation.

People's Church, Haverhill.—This year has been one of the most successful in the history of this church. At the quarterly conference the reports showed that there had been a goodly number of conversions, repairs amounting to about \$500 made and paid for, and the mortgage indebtedness of the church property will be reduced before Conference time at least \$1,600, as this money has been pledged and a large portion of it paid. The conference by an enthusiastic and unanimous vote expressed their desire for the return of their pastor, Rev. E. C. Bridgman, for the fourth year.

Glendale, Everett.—The watch-night service was a time of rejoicing at the Glendale Church, Everett, as it marked the completion of the first stage in the movement for the building of a new church. Presiding Elder Leonard preached, and after this with appropriate ceremonies the mortgages on the land for the new building were burned. This land, which cost \$4,800, is now entirely clear, the money having been raised in a little over two years by this young and vigorous society. The lot, which is 110x17 ft., is at the corner of Ferry and Walnut Streets, a slightly location in the heart of this rapidly growing part of the city. A little over two years ago this organization had neither church, land nor money with which to buy. Now, beside this splendid corner on which an

old chapel stands which had formerly been rented from a Union Society which had ceased to hold services, a good house lot was some time ago deeded to the trustees by one of the charter members, now deceased. The next and great task is the building of the church. This is very greatly needed at once, as the old chapel is ready to fall to pieces, and is entirely too small for the work. This church was organized less than six years ago; its membership is now 207; its Sunday-school enrollment, 363. Rev. J. M. Shepler is the pastor.

Springfield District

Fredrick Hills.—A New Year's Eve service was held, suitably marking the passing of the old year and the incoming of the new. On New Year's night Rev. and Mrs. D. Burdett Aldrich kept open house, receiving the members and friends of the church and exchanging the season's greetings. The third quarterly conference unanimously requested the return of the pastor for another year.

Coway.—A week of special services has recently been held, in which the pastor, Rev. W. J. Kelley, was ably assisted by Presiding Elder Richardson and Rev. E. J. Deane, the latter preaching two evenings. The meetings resulted in the conversion of one young lady, and the deepening of the spiritual life of the church. At Christmas time Rev. and Mrs. Kelley were presented with a generous purse of money. Misses Frost and Simpson are expected to begin a series of revival meetings here, Feb. 14.

West Warren.—Eight boys, members of the newly organized "Helping Hand Club," were received on probation at the communion service, Jan. 3. An excellent spirit prevails, the meetings are well sustained, and the outlook is very hopeful.

F. M. E.

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N. E. SOUTHERN CONFERENCE

Providence District

Providence, Trinity Union.—The Christmas music was repeated on the following Sunday by the quartet, and was varied and artistic in its program. The pastor, Rev. J. F. Cooper, preached from Psalm 31: 15: "My times are in Thy hand." The evening service on that day was in charge of the Men's Club, John Congdon, Jr., presiding in the absence of the president, Charles E. Hill. Robert F. Raymond, Esq., of New Bedford, delivered a thoughtful address on "Church and State." The music of the evening was a further repetition of the Christmas music and was a very full program. At the Christmas exercises of the Sunday-school a large audience enjoyed a musical program, and over 40 dinners were provided and distributed the next day among the deserving poor.

Pawtucket, First.—The pastor, Rev. T. E. Chandler, sent out a beautiful "New Year's Greeting" card with valuable suggestions for Christian living. Not for many years has the Sunday night service been so successful in interest and attendance. The pastor is giving very great attention to it and some services are so attractive that request is made for a repetition. "The Pilgrim's Entering the Celestial City," with the special music, was repeated on the evening of Jan. 3. The Knights Templars of Pawtucket attended divine service here on the evening of Dec. 27. Mr. Chandler, who is a member of the order, preached an appropriate sermon. Mr. Chandler has been invited by a unanimous rising vote to return for another year.

Newport, Thames St.—A very earnest and unanimous request was made by the third quarterly conference for the return of Rev. F. L. Streeter for another year. The finances are in a very healthful condition, and all the work is moving along very pleasantly. The union watch-night service held here was of unusual interest and excellence. It was laymen's night emphatically, and as an experiment was an unbounded success. The first hour was in charge of the united Epworth Leagues, and was musical and literary in character, but of course centering the thought upon the "New Year." The next hour was given to the consideration of "Present Obligations in the Work of the Church," and four topics were discussed by laymen: "Missions in the New Century," "Bible Study," "Christian Stewardship," and "More Aggressive Evangelism." The social hour with refreshments followed, and then the last hour was given to the consideration of "Helps to the Inner Life." The general topic was treated by four laymen under sub-topics: "The Sacraments," "The Sermon," "The Mid-Week Service," "Devotional Reading." The closing moments of the year were used in calling attention to the "New Life for the New Year." It was an extremely attractive program, and each part was effectively given, so that interest was sustained to the last moment.

Central Falls.—Rev. J. H. Buckey is having a very happy pastorate with this most excellent people, and is warmly supported in his work, especially in the good government campaign. Mr. Buckey is held in high esteem in the city.

Pawtucket, Thomson.—Rev. William Kirkby is closing his third year with the respect of every one. He has done a marvelous work in the three years past, and will leave this church as it has never been before. The modern and attractive place of worship that is here will be his monument for many years to come. It is rumored that Mr. Kirkby will ask for another field of labor at the sitting of the Annual Conference in March.

Arnold's Mills.—Rev. J. G. Gammons has been invited to return for the eighth year.

Cochesett.—Rev. W. B. Heath is invited to return for the ninth year. The church edifice has been thoroughly painted.

Providence, Mathewson St.—The presiding elder of the district, Rev. Andrew J. Coultas, with Mrs. Coultas, attended service here on a recent Sunday evening, and he was so pleased with what he saw that he has been talking about it. The audience completely filled the great auditorium, and after the sermon an old-fashioned altar service was held. The thing was notable in any case, but it was more than notable to see the strong men of this church going up and down the aisles giving an encouraging

and persuasive word here and there in the crowd of young people to make the great decision. Splendid results are reported from these efforts, led by the pastor, Rev. Dr. Melden.

East Greenwich.—Rev. Jerome Greer has taken up the work left by the sudden departure of his predecessor, Rev. C. H. Taylor, and is making a fine impression. It should be noted that the presiding elders in their mid-year appointments are taking up our own men and filling the vacancies, which seems to be very wise administration.

Drownville.—The mortgage so long charged against this property was burned on the morning of Dec. 13, with special services. At the close of the presiding elder's sermon in the morning the pastor, Rev. J. W. Caughlan, read the mortgage to the people and then the trustees were called forward. The mortgage suspended on a rod, held by two trustees over a platter, was burned, the people standing and singing, "Praise God."

Phenix.—A very nice property in fine condition is the result of the recent expenditure of about \$2,000. The parsonage has been shingled and painted and the church has been painted outside, the organ repaired at an expenditure of about \$400, auditorium partly refrescoed and newly carpeted, with rubber treads on the stairways, and general renovation and improvement everywhere. The reopening was held on the evening of Dec. 13 and the churches at Hope, Washington and Centreville, with their pastors, united in the celebration. Rev. Messrs. Geisler, Hawkins and Phreaner participated in the platform meeting, with the minister of the Baptist Church in Phenix, and Presiding Elder Coultas, who presided. All these clergymen made brief congratulatory addresses. Mr. Slocum of the board of trustees, who was present at the dedication 45 years ago, also spoke briefly. Rev. John McVay is the successful pastor.

KARL.

EAST MAINE CONFERENCE

Bucksport District

Sullivan.—We began our fourth quarterly trip with this charge, and a good quarter it was. We were here three nights, including the great meeting watch-night. A sled load of people came up from Prospect Harbor and five sleighs came over from Franklin. It was an evening of pleasure and profit and royal good fellowship, a blessing to our connectional interests as well as a strengthening of the religious life of these churches. During the first hour Rev. C. E. Petersen gave his lecture, "How to Choose a Wife." If any church wants to have an interesting lecture, bristling with good points and common-sense advice well put, let them secure Mr. Petersen. The second part of the program was borne by the pastor, Rev. O. G. Barnard (conducting devotions), and Rev. Wallace Cutter, who preached. After a recess the presiding elder preached and conducted a consecration service. Good music was had. Special selections were rendered by Mrs. Hamilton of Prospect Harbor and Mrs. Mitchell of Sullivan. More than 160 remained through to the midnight hour. A small offering was taken for Prospect Harbor Church. A really great meeting. Good sleighing, bright moonlight, and a warm supper, after midnight, sent the visitors home singing, and left Rev. O. G. Barnard and his people to enjoy the warm glow of having done good to many. Sullivan is a good place to go, and to stay in, and if I were O. G. Barnard, I should respond favorably to the vote of the fourth quarterly conference.

Cherryfield.—Another plunge through the drifts, that make our pung slide about like a flat-bottomed boat, and we land at Cherryfield, at the supply store of O. C. Ward, one of the leading laymen on our district. He is a lame man, but he carries on his store. Three peddlers' carts were stocking up at its doors; he will cut 8,000 cords of pulp wood this winter; 100 men will cut other lumber for him this season, on a single township; and quite an army of men and women gather blueberries for his factories annually. It is interesting to watch him get about and, general-like, dictate these lines of business. Best of all, he loves God and men and the church, and "goes about doing good." He is the lay delegate from Cherryfield. Our church here has been opened to the Baptist people for the present, theirs having been

burned recently. Rev. Mr. DeinStadt may be asked to render service to both peoples a part or all the time this winter.

Exhortation—Brothers.—See ZION'S HERALD of Jan. 6, second page, "How to Secure It," and get our people to have ZION'S HERALD six months for \$1, covering the period of General Conference.

FRANK LESLIE.

CHURCH REGISTER

HERALD CALENDAR

Bucksport Dist. Asso. (Western Div.) at Bucksport,	Feb. 1-2
Bucksport Dist. Asso. (Eastern Div.) at Edmunds,	Feb. 15-16
Augusta Dist. Conf., Livermore Falls,	Feb. 29-Mar. 1

Marriages

WILLET—AIKINS—At People's Temple parsonage, Boston, Jan. 9, by Rev. Charles A. Crane, Michael Willet and Myrtle M. Aikins, both of Gloucester.

FRALEIGH—BATCHELDER—At the Methodist Episcopal Church, Everett, Dec. 30, by Rev. John R. Cushing, of Boston, Robert Garretson Fraleigh and Alice Evelyn Batchelder, both of Everett.

WANTED IMMEDIATELY.—A consecrated, well educated Christian woman to go as missionary of the Woman's Foreign Missionary Society to Foochow, China. *Case urgent.* Address Mrs. E. B. STEVENS, 604 Thompson Ave., Baltimore, Md. (official correspondent Foochow Conference).

NEW ENGLAND METHODIST HISTORICAL SOCIETY.—The annual meeting will be held in the Library, Room 4, 36 Bromfield St., Boston, Jan. 18, at 2.30 p. m. The directors will please meet at 2 p. m. sharp.

JOSEPH H. MANSFIELD, Sec.

You have read of the cures by Hood's Sarsaparilla, and you should have perfect confidence in its merit. It will do you good.

W. F. M. S. REPORT.—The 34th Annual Report of the Woman's Foreign Missionary Society is now out. With its 278 pages of missionary information, and its maps of all the foreign fields where work is being done, it is a most valuable work of reference. Price, only 10 cents a copy; 5 cents additional for postage. Send at once to JULIA F. SMALL 36 Bromfield Street, Room 16.

NEW ENGLAND DEACONESS ASSOCIATION.—The annual meeting of the New England Deaconess Association will be held in the Committee Room, Wesleyan Building, 36 Bromfield St., Boston, on Tuesday, Jan. 19, at 2.30 p. m., for the purpose of hearing the reports of officers and of electing officers for the ensuing year, and for the transaction of any other business which may properly come before the meeting.

EMMA H. WATKINS, Clerk.

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As freely as in homes of guarded ease;
On ships that labor over billowy seas,
As to the town's turmoil, or quiet road
Through sheltered villages of ancient mode;
On mountain heights and in fair furrowed
leas;
To him who thee forgets, or sad foresees
Thy sure approach, O Death—thy feet have
strode,
Unheeding bruised blossoms in thy way.
Whene'er the singled soul has heard its call
From Him whose hand alone thy touch can
stay:
To His omnipotence thou too thy thrall
Must only yield, and, lo! thy sceptre's sway
But points to heaven that shineth for us all!

— A. C. Waldron.

Steele.—Rev. Joel A. Steele, son of Rev. Joel and Abigail Steele, was born in Truro, Mass., May 14, 1827, and died in New London, Conn., Sept. 26, 1903.

In the youthful days of our deceased brother camp-meetings were seasons of great revival power, and he, like many others who have lived to bless the world, was converted in the tented grove. This was at Eastham in 1840, when he was thirteen years of age. Shortly after this he was received into the Methodist Episcopal Church at Truro by his father, Rev. Joel Steele. At the age of twenty years, hearing the Divine call to preach the Gospel, he received a license to exhort at the hand of Rev. A. B. Wheeler, at Quincy, Mass., and the following year (1848) a license to preach. Feeling the need of a better equipment for the work of life, he fitted for college and became a student at Wesleyan University, from which institution he graduated in August, 1853. After leaving college he engaged in teaching for a year or two, and in 1855 joined the East Maine Conference at Bangor, Me. At the same session of Conference he was ordained deacon by Bishop Ames, and, in two years later, in the same city, he received ordination as an elder at the hand of Bishop Jones.

In 1860, at Calais, Me., he was united in marriage with Helen F. Snow. Into their family eight children were born, only three of whom are now living: Edmond D., of New London, Conn., and Charles W. and Caroline, of St. Johnsbury, Vt. Mr. Steele left one sister, Jerusha, who resides at Milton, N. H. In the death of his wife, at St. Johnsbury, Vt., in 1896, our departed brother sustained a great loss. She was a beautiful and accomplished Christian lady. Her life was one of toil and hardship, but her record is on high and her reward is sure. "They shall be Mine, saith the Lord, when I make up My jewels."

Mr. Steele filled the following appointments: Columbus, Me., 1855; principal of high school at Machias, Me., '56; Milltown and Calais, '57-'58; Belfast, '59; Winterport, '60; Oldtown, '61; located in 1862. The following four years he was principal of high schools in Seaside, Orleans, and Fitchburg, Mass. In 1866 Mr. Steele united with the New Hampshire Conference, and received the following appointments: Union Village, 1866-'67; North Salem, '69-'70; Londonderry, '71-'72; Landaff, '73-'74; Milan, '75; Condoocook, '76; supernumerary, '77; Henniker, '78-'80; Canaan, '81-'82; supernumerary, '83-'86; supplied at Colchester, Vt., '84-'84; Putney, Vt., '85-'86; Williamsville, Vt., '87-'89; Wardsboro, Vt., '90-'91; Peacham, Vt., '92; Charlestown, Vt., '96; superannuated, '97-1902; supplied Chichester and London, '97-1900.

In May, 1901, after the death of the daughter, Josephine, Mr. Steele, with his only remaining daughter, Caroline, removed to St. Johnsbury, Vt. The following year, in November, he was stricken with a shock. After recovering to some extent from its effects, he went to New London, Conn., to live with his eldest son, Edmond. In the early part of last August our brother was again taken sick, and was not able to leave the house afterwards. His last days were full of trust, peace and hope. Rev. W. S.

McIntire, pastor of the Methodist Episcopal Church in New London, writes thus of him: "Mr. Steele was a devoted Christian during his residence with us. He suffered but little pain in his last illness, but was delirious a part of the time. I called on him ten days before his death. His mind was then clear, and he talked with me. I said to him: 'Brother Steele, what testimony shall I carry from you to the Epworth League meeting?' He replied: 'Stand fast in the Lord.' I wish I could be there to tell them myself. I love the church." Ten days after this he bade adieu to earth to join the church above.

Preliminary services were held at the home of his son, and the body was conveyed to St. Johnsbury, Vt., for burial. Oct. 1, funeral services were held in Grace Church in that city, the following clergymen participating: Presiding Elder J. O. Snerburn, Rev. J. M. Frost, pastor of the church, and Rev. H. W. Worthen, of St. Johnsbury Centre. The burial took place in Mt. Pleasant Cemetery at St. Johnsbury.

Mr. Steele was a near relative of the well-known Dr. Daniel Steele and the late Dr. Geo. M. Steele. He was a man of culture and refinement, and very gentlemanly in appearance. He was also very modest and unassuming, and, we think, inclined to underrate himself. Quite likely he may have suffered at times in consequence of this trait. A brother minister and member of his Conference writes thus of him: "He was a patient toiler in hard, neglected fields which self-seeking men would scorn to accept. He must have believed himself called to the work and must have valued the approval of his Master more than the praise of men. The Lord of the vineyard will know where to place him. He may rank higher in heaven than many who on earth have been exalted to highest positions." But his toils and trials on earth are all over now, and he regrets not any sacrifice he ever made for the cause of God. May God bless the sister, sons and daughter of our deceased brother, and may they all be permitted to greet him on the other shore!

HENRY B. COPP.

Carpenter.—Mrs. Angie Sanford (Hanscom) Carpenter was born in 1856 in East Machias, Maine, and died of heart failure, Dec. 24, 1903, in Foxboro, Mass.

She was a daughter of Mr. and Mrs. Albert Hanscom, of East Machias, and was married, Aug. 19, 1877, to Mr. Warren A. Carpenter, the marriage ceremony being performed by Rev. J. W. Strout, Jr. Mrs. Carpenter's death was wholly unexpected. Although her friends knew her heart at times troubled her, yet she never complained. Her last act was one of mercy. She took her bicycle and started to call upon her son, who resides near by, when, feeling faint, she leaned against a tree. Friends at once went to the rescue, carried her into the house, and summoned the physician; but she was gone.

Mrs. Carpenter was an excellent woman, noted for unselfishness. She had just sent presents to friends. One lady, on Christmas Day, first received a telegram announcing her death, then later a letter written in her own hand and the presents. She was a woman who was not afraid of death.

Many friends were present at her funeral. The floral tribute was large and rich. She was a member of the Methodist Episcopal Church and much respected. She leaves a husband, three sons and one daughter to mourn their loss. The funeral services were held at her home, conducted by her pastor. "Her husband and children rise up and call her blessed."

W. T. JOHNSON.

Atwood.—James Nicholas Atwood was born in Frankfort, Me., Oct. 24, 1825, and died of that dread disease, pneumonia, Nov. 29, 1903.

Mr. Atwood received his education at East Maine Conference Seminary in Bucksport and at the Waterville Classical Institute, and for two years studied law. He was a justice of the peace for many years. He married Miss Jennie B. Clark, of Frankfort, where they lived for a number of years. At this place he successfully held every important office in his town except two of the selectmen, and was postmaster for more than forty years.

In 1876, with his family, he moved to Vassalboro, Me., where he was converted and joined the church under the preaching of Rev. John R. Clifford (now stationed at Biddeford) during

his first pastorate. Besides being on the official board in the church, he has been for many years Sunday-school superintendent.

In 1885 he again moved his family, and this time settled at Benton Falls, Me., where he died. Taking his church certificate, he again united with the Methodist Episcopal Church under the pastorate of Rev. W. L. Brown. Truly, an honorable man has gone out from us. Those who knew him best loved him most.

His children left to mourn his departure are: Mrs. Olive Nichols Richardson, and Mrs. John Withee, of Benton, and Rev. James Noah Atwood, stationed at Bremen, Me. The wife and mother, although frail in health, survives. Mr. Atwood on his mother's side was a descendant of the martyr, John Rogers, who was burned at the stake in Smithfield, Eng., Feb. 4, 1555.

Edson.—Arthur H. Edson, an active young member of the Methodist Episcopal Church in Mansfield, Mass., died at his wife's home, Dec. 22, 1903, of typhoid fever. Mr. Edson was but 26 years old, and leaves a Christian wife and an infant son.

His childhood and youth were spent in Hardwick, Vt., where he was converted when a little child, and joined the Methodist Episcopal Church. He came to Mansfield five years ago, and united with the church, and at the time of his death he was steward, secretary and treasurer of the Sunday-school, one of the ushers, and a member of the Epworth League. As among his friends in Vermont, so in Mansfield he was universally esteemed and loved. He had always been a rare Christian and leaves no enemies, but a host of friends. It is seldom a young man is taken away who has impressed so many by a loving spirit and beautiful religious life. His brother told the writer he never heard him say an unkind word. His wife joined heartily with him in the Christian life.

Mr. Edson's illness was brief. As soon as he was taken he closed his place of business and was carried to his wife's mother's, where the best care and medical aid were given. No member of the church was better prepared to go.

The entire membership of the church, and all who knew him, mourn their loss, and will not forget the noble traits of his character. The funeral services were conducted at the home where he passed away, his pastor, Rev. W. T. Johnson, speaking of his Christian life and usefulness to the church. "Blessed are the dead who die in the Lord."

W. T. JOHNSON.

Crockett.—Samuel C. Crockett was born in Prospect, Me., March 25, 1836, and died at Round Pond, Me., Dec. 11, 1903.

Seventeen years ago he united with the Methodist Episcopal Church at Round Pond, and from that time until his death was one of its most faithful and useful members. He had been class-leader for several years, discharging the duties of that office with great acceptability.

Mr. Crockett gave satisfactory evidence of being a whole-hearted Christian, one whose daily life corresponded with his religious profession. He was earnest in his endeavors to do good, a willing helper in everything that pertained to the good of the church and the glory of God. He was greatly loved in the church and highly respected in the community at large.

He leaves a wife and two daughters, who deeply mourn their loss. "Blessed are the dead which die in the Lord."

E. S. GAHAN.

THE SPIRIT OF WINTER

The Spirit of Winter is with us, making its presence known in many different ways—sometimes by cheery sunshine and glistening snows, and sometimes by driving winds and blinding storms. To many people it seems to take a delight in making bad things worse; for rheumatism twists harder, twinges sharper, catarrh becomes more annoying, and the many symptoms of scrofula are developed and aggravated. There is not much poetry in this, but there is truth, and it is a wonder that more people don't get rid of these ailments. The medicine that cures them—Hood's Sarsaparilla—is easily obtained, and there is abundant proof that its cures are radical and permanent.

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W. H. M. S. Notes

— The quarterly meeting of the Board of Trustees of the Woman's Home Missionary Society will be held in Cincinnati, Jan. 20, 21 and 22.

— New leaflets recently issued by the Woman's Home Missionary Society are: "Work of the Methodist Episcopal Church in Hawaii," "Our Mexican Neighbors," "Junior Leagues and Home Missions," and "Navajo Mission Home"—all of which are free for postage. "Christ's Measure of Service," a poem by Meta E. B. Thorne, particularly adapted to readings for missionary programs, is one cent each, or ten cents per dozen. The catalogue of leaflet publications will be ready for distribution about the middle of January.

— This is the time for home missionary women to be active in securing subscriptions for their papers, *Woman's Home Missions* and *Children's Home Missions*. It will be gratifying to know that the lists are growing, but each woman should feel a personal responsibility in helping to make them grow. It is not that the papers may live, but that the knowledge of the work may be extended, that we urge this upon home missionary women. Send lists or single subscriptions to Miss Mary Belle Evans, 150 Fifth Ave., New York city.

— Mormon missionaries in Chicago say that that city is one of the best fields of work. Within a year the number of Mormon families has risen from 100 to 500.

— The Central Ohio Conference W. H. M. S. has opened a Deaconess Home in Toledo, O., with three resident deaconesses—Miss Bonnie Ruth Warren, field deaconess and evangelist; Miss Martha J. Collins, parish deaconess; and Miss Mary A. Baker, nurse deaconess. The Home is located at 2421 Glenwood Ave., Toledo.

— The Settlement Work connected with Boylan Home, Jacksonville, Fla., has recently received a greatly-needed refrigerator, through Miss Morehouse, from Mrs. Fairchild and other personal friends in Morristown, N. J.

— The W. H. M. S. of Colorado Conference has recently acquired the hospital property at Colorado Springs, and expects to carry it on as a first-class sanitarium for invalids and semi-invalids. This well-appointed house is beautifully situated, and Methodists seeking a home-like home, with favorable surroundings and excellent care, will do well to investigate the possibilities of this home and hospital combined. Address Bellevue Sanitarium, Colorado Springs, Col.

— A Chinese Sunday-school is carried on in connection with Boylan Home, Jacksonville, Fla. Twenty-three pupils were enrolled last year, and two hundred copies of single Gospels and complete Testaments in English and Chinese have been distributed.

— Another outgrowth of foreign work in connection with Boylan Home is the class of Syrian young people, which has met evenings for study. Fifty evening lessons were given during the past year. The girls were taught sewing, and a singing hour was one of great enjoyment.

— Good progress is being made in collecting money for the Methodist Hospital and Deaconess Home of Indiana. This is to be located in Indianapolis, and the managers expect to have the building completed in about two years. The corner-stone will be laid in the near future. The W. H. M. S. is much interested in this Hospital and the Home which will be closely allied to it.

— Public sentiment seems to be pretty thoroughly aroused in regard to the Mormon question, especially centering at this time around the unseating of Senator Smoot. It is not the question of polygamy in this case so much as the fact that Mr. Smoot is an apostle of the Mormon Church, and therefore pledged to its interests above and beyond the interests of his own country, though this he vigorously denies.

— The Interdenominational Council of Home Missionary Women, which has done the

initial work in this campaign against Mormonism, appeals for funds to help in the carrying on of the work. Much printed matter has to be prepared and sent out, a secretary is needed, and, of still greater import, experienced speakers need to be kept in the field; and all this calls for the outlay of large sums of money. It is earnestly requested that Christian men and women, who believe that this is a healthy agitation and should be kept up, will send such contributions as they can to Mrs. F. C. Morgan, Interdenominational Council of W. H. M. Women, 150 Fifth Ave., New York city.

— "Boys and Girls Under Our Flag" is the significant title of a booklet by Alice M. Guernsey, designed for study in Mission Bands and Junior Leagues. It is well furnished with facts concerning the children of our land needing help, with abundant helps in preparing programs, finger exercises, map work, etc. Leaflets containing stories of the work bearing upon each lesson will also be in readiness to send out with the book for distribution in the class. The book and leaflets may be ordered of Miss Van Marter, 150 Fifth Ave., New York city.

— A series of "Search-light" meetings have been held in the National Training School in Washington, D. C., which resulted in much good. President Gallagher conducted them, emphasizing the work of the Holy Spirit and giving an analysis of personal motives actuating Christian workers. The series continued for a week, and closed with an evening like an old-fashioned general class-meeting. The fine equipment and enlarged capacity of this school will admit an increased number of new students.

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Editorial

Continued from Page 41

sponding secretary of Baltimore Branch, and official correspondent of Foochow Conference.

Every one grows into the likeness of what his thoughts dwell most upon. There is no sculptor so faithful to his model as the human heart.

The Joint Hymnal Commission, which has been in session for a week in Washington, has adjourned with the new book completed in rough detail. The work of carrying it through the press is committed to Profs. Stuart and Tillett.

All will rejoice in the continued good fortune of Syracuse University. It is now announced in the public press that "the University and the College of Medicine" each receive \$100,000 from the will of the late James J. Beiden.

The pressure upon the editor to publish a second list of "Episcopal Nominations" is very strong, but will not be acceded to. From the twenty-seven men so well presented last week, the general church can secure some admirable Bishops. There is no better episcopal timber in the church. We repeat the advice of last week: Study and investigate these men. With that kind of men before the church at large, we cannot believe it will be content with weaker and less worthy representatives.

The possibilities of joy and sorrow within the family circle are the greatest that mankind can know. How often a father or mother, a son or daughter, comes back, after the widest and freest search for pleasure, and says: "Thank God! I have learned that my highest and best joy is right here!" Truly, "home-staying hearts are happiest!"

The most costly giving, oftentimes, is forgiving.

"A friend" hands the editor \$1 for the Preachers' Aid Society of the New England Conference.

St. James Church, New York city, celebrated the payment of its \$40,000 mortgage debt on Sunday. Bishop Foss preached the sermon.

Dr. J. Percy Wade, superintendent of the Maryland Hospital for the Insane, declares in a recent report that there is an alarming increase in the number of men who are afflicted with insanity caused by the use of alcohol. The number of alcoholic patients is constantly multiplying.

Business enterprise is commendable, but Viscount Hayashi, the Japanese Minister to Great Britain, has the laugh on the British manufacturers who, forecasting a war with Russia, have overwhelmed him with offers of canned goods. "People do not seem to understand," says the Minister, "that our army does not need such rations. From the private to the general we live on rice and dried fish, which necessitates practically no transport." An army with such chastened appetites and so economical a commissariat has greatly the advantage in point of mobility over battalions that are forced to depend like the Russians on heavy baggage trains. Since the diet of her soldiers is so simple, the war

debt of Japan — if war comes — will not be likely to be so heavy.

A pretty good index of the condition of one's soul is the condition of his Bible. A Bible soiled by use proclaims a clean soul.

When paths divide, let conscience guide.

It is a question whether it is wise that love should be very much centred in this world — fixed, that is, on single objects, or even single persons. The centering of love would seem to require that which is immutable and eternally loyal. Concentrated, undivided human affections are so often snapped asunder or betrayed! If the heart's affection must be centralized, let it be fixed where there is no possibility of sundering or betrayal. It is safe to love God with *all* the heart and mind and soul. But is it safe to love any other being thus?

The New Evangelism

E. B. M.

IT is sorely needed. It is surely coming. It will not come in the guise, or after the fashion, we are looking for. It will come after God's will, and in God's way. The conditions of the first century do not confront us now. We do not need a Peter with a miracle-working shadow to heal our sick before we will believe. We have grown out of the superstition, bred of ignorance, that calls for physical wonders to stimulate faith. We will leave all that to the Mrs. Eddys and Dowies of the day, who prey upon the credulous rather than pray for the lost. Neither do we need a Luther to thunder anathemas against the evils of priestcraft. Popery is a passing shadow whose baleful darkness shrouds but one poor crippled nation in the gloom of disguised paganism. Nor do we require a Wesley to call us from ritualism to the simplicity that is in Christ Jesus. Neither the sovereignty of God as exemplified by an Edwards, or the love of God as expounded by a Moody, may be what God will use to move the hearts of twentieth-century sinners to repentance. The new evangelism will not be narrowed to a mere moral reformation, or confined within the bounds of any human system of theology. It will have a range that will reach from a Nathan pointing a condemning finger at the violators of marriage sanctity, to a Paul demanding the death of the old man and a life from God lived out in the new. It will not bring a new Gospel, because it cannot have a new Christ. Jesus and His glad tidings of blood atonement will be the same yesterday, today and forever. We need a new evangelism; but to be effective it must be new only in the sense of being fresh drawn from the fountainhead. We need a new day, but not a new sun; a new

evangelism, but not a new evangel. We have gone astray along the path of a head faith. We must be restored by way of a heart faith. Through criticising the Bible we have lost ground; we must regain it by letting the Bible criticise us. We have failed because we have been trying to use God. We will succeed when we let God use us. The field is white. Only God-sent laborers can harvest it. Pray that they may be sent forth. — *Christian Work*.

An Itinerant Faculty

DURING the Christmas intermission several of the faculty of Wesleyan University were engaged in work of special interest or attended the annual meetings of learned societies. President Raymond spent the two weeks from Dec. 16 to 30 visiting various schools for the colored in the South. President Raymond, Dr. Bashford of Ohio Wesleyan, and Dr. McDowell had been appointed by the Methodist Board of Education as a committee to visit Southern schools to ascertain how well the curriculums are being carried out and how economically is being spent the money supplied to schools by the Freedmen's Aid Society, and to students in the form of loans from the Board of Education. The committee inspected eleven schools, visiting successively Greensboro and Charlotteville, N. C., Orangeburg, S. C., Atlanta, Ga., where Dr. Bashford joined the commission, New Orleans, La., Holly Springs, Miss., Huntsville, Ala., and Nashville, Tenn. On the whole the commission was very much pleased with the work in these schools. Three other members of the Wesleyan faculty, Prof. J. M. Van Vleck, Prof. E. B. Van Vleck and Dr. Dunkel, were in New York at the gathering of the American Mathematical Society held, Dec. 28-29, at Columbia. Prof. Atwater attended the meeting of the American Physiological Society in Philadelphia and presented a paper on "Coefficients of Digestibility and Availability of Food Materials." Professors Winchester and Conn were both in Washington, the latter attending the gathering of the Society of American Bacteriologists and the former meeting with the national committee appointed by the Methodist Church for the revision of the hymnal. Professor Winchester also lectured at Richmond, Va., on Dec. 28. Professor Dutcher made the most extended trip of any professor, traveling as far as New Orleans to be present at the session of the American Historical Association on Dec. 29-31. Prof. Max Farrand, the predecessor of Professor Dutcher, was also present. Professor Daniels, the predecessor of Professor Fisher at Wesleyan, attended the session of the American Economics Association held in that city at the same time. Professor Paton was present at the annual meeting of the Archaeological Institute of America convening at Cleveland, O.

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